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A

# GRAMMAR

OF THE

# HEBREW LANGUAGE.

---

BY

GEORGE BUSH,

"

PROF. OF HEB. AND ORIENT. LIT. IN THE NEW-YORK CITY UNIVERSITY.

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SECOND EDITION CORRECTED AND ENLARGED.

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## P R E F A C E.

It is not without considerable hesitation that I have concluded to insert the words 'Second Edition' in the title-page of this Grammar. It is in all essential points a new and independent work, written with little reference to its predecessor, and retaining but few of its distinguishing features. The simple fact that it is a work on the same subject, and by the same author, is all that I can adduce to justify the appellation.

The reasons which have prompted so entire a re-modelling of the original work are of a multifarious character, some of which are more easily felt than described. A desire to avail myself of the friendly hints of many eminent scholars and teachers of Hebrew led me, in the first instance, to endeavor, without making any material alteration in the plan, simply to correct what was erroneous, to supply what was defective, and to elucidate what was obscure, in the former edition. But it struck me, as I proceeded, that in the present state of Hebrew learning in our country, the attempt might be safely made to incorporate in my work some of the results of the recent labors of German philologists in this department. As a marked advance has been made of late years in explaining the reasons of many of the facts of the language, it seemed desirable to unite with the purposed simplicity of the former treatise, such a scientific view of the interior principles and structure of the Hebrew, as should satisfy the inquiries of the intelligent learner. But as this could not be done without losing sight, in great measure, of the previous work, I soon resolved upon re-writing the whole.

In the execution of this plan I lay claim to no merit but that of having attempted to make a judicious use of the materials furnished by those who have gone before me in the same field. From these I have selected and arranged, with my best judgment, whatever seemed adapted to the design of a sound practical system of Hebrew Grammar. Without an intentional adherence to any particular school, I must perhaps acknowledge myself most largely indebted to the labors of Ewald, of whose grammatical works a fuller account is given in the Introduction. To him I wish particularly to assign the credit of two among the most valuable and interesting features of my work: I allude to the doctrine of the *Floating Sheva* and the *Fore-tone*; which under his plastic hand are made to solve very happily some of the leading problems of the punctuation. In addition to Ewald, the Grammars of Gesenius, Jahn, Lee, Schröder, Roorda, Hurwitz, and Stuart, have been constantly before me, as well as those of the older school of Buxtorf and Opitius, all which, by various suggestions, have contributed more or less to give form and character to my own. To Gesenius especially I am indebted for the illustration (p. 42) of the mutual vocal relations of *a, e, i, o, u*, by means of the triangular diagram.

To the very valuable Grammar of my friend and official associate, Prof. Nordheimer, I have made occasional references, and they would probably have been still more numerous but for the fact, that the body of my work was entirely written before I became aware of his intention to publish. Had I known it at an earlier date I might have questioned the expediency of going on with my own undertaking. Perhaps it had been wiser to have waved it, as it was; but one is slow to come to a decision that would require him to throw away the labor of many months; and as I perceived that our several plans were in many respects different, I determined on the whole to cast my bread also upon the waters. It is due, however, to Prof. N. to say, that with a singular freedom from the influences that often weigh with authors, he has evinced from the first a kindly interest in my enterprise, and proffered every assistance in his power in conducting the work through the press. For this generous service, and for the many valuable suggestions on the subject of Hebrew Grammar and Philology in general, derived from my intercourse with him, I am happy in this opportunity of expressing my unfeigned thanks.

Nor will gratitude for literary courtesies allow me to pass unnoticed the aid very kindly tendered in correcting the proof-sheets of the latter half of the volume by Prof. J. Seixas, a well known teacher of Hebrew in the United States. My only regret is that circumstances did not permit him to afford to my pages from the outset the benefit of his accurate revisals. As it is, although the portion submitted to his practised eye is more especially free from errors of the press, yet I think I may assure the reader of the *general* typographical correctness of the whole work. Occasional inaccuracies in the vowel-pointing or letters may here and there be detected additional to those that appear in the table of Errata, but they are mostly of a very trifling nature, and the learner may go forward in the full confidence of not being misled in any important point, either through the lapse of type or pen. Extraordinary care particularly has been bestowed in this respect upon the Analysis of the First Chapter of Genesis at the close of the volume, which will be found of great service as a Praxis for the beginner, and the use of which will perhaps supply the best test of the adaptedness of the Grammar to its objects. This Analysis might have been considerably extended, but it is believed that after the thorough initiation into the vowel structure of the language, he will have little difficulty in solving any apparent mysteries that may occur in his subsequent progress.

With an earnest hope that the work may conduce somewhat to the furtherance of the interests of Hebrew literature—but another name for *sacred philology*—the author commends it to the favor of the public.

G. B.

New York, July 1st, 1839.

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## ERRATA.

Page 32, 7, read כ for ך, and ץ for ע.

" 62, (b), for "latter" read "former."

" 73, § 20, for *ve-â-hâ-retz* read *ve-hâ-â-retz*.

" 73, ANALYSIS for ׀ read ׀; and for שִׁירָה read שִׁירָה.

" 87, 8, after the word "Gutturals" add "and ׀."

" 103, 2, for § 22. 4 read § 24. 4.

" 104, 2, after "Guttural" add "or ׀."

" 103, 5, dele "almost:"

" 155, § 53, 2, for § 25. 5 read § 25. 8.

" 165, 4, for "with Inf." read "with Suff."

" 170, 1, after "Gen. 2. 7." add 19.

" 226, (b), after "ת" put "or ת."

" 243, bot. line, for § 26. 3 read § 26. I, 2, 3.

" 267, 2, for ׀קָה read ׀קָה in both cases.

## INTRODUCTION.

---

### OF THE SHEMITIC LANGUAGES GENERALLY.

1. *Extent and Affinities.* The Hebrew is but one branch of a widely extended family of languages anciently pervading Southwestern Asia, especially the countries of Palestine, Mesopotamia, Babylonia, Arabia, and also Ethiopia. A name universally and by common consent applied to designate this group of languages is yet wanting. In the mean time, the title *Shemitic* or *Semitic* is becoming very generally adopted, and has the advantage at least of being easily intelligible. It is founded on the fact, that the nations speaking these languages were, for the most part, descended from Shem. This circumstance gives the term a propriety sufficient perhaps to warrant its permanent retention. Certain it is, that the epithet *Oriental*, sometimes applied to them, is altogether too comprehensive.

2. The several branches composing this original stock of tongues, all of which are closely related to each other, may be classed as follows:—

I. The *Aramaic*; spoken by the posterity of Aram, the fifth son of Shem, who occupied the countries bordering on the Euphrates and Tigris. This was again subdivided into two dialects; (1) The *Chaldaic*, or Eastern Aramaic; (2) The *Syriac*, or Western Aramaic; the former spoken in Mesopotamia and about Babylon; the latter in Syria, or the region southwest of the Euphrates.

II. The *Hebrew*; with which may be classed the remains of the Phœnician or Canaanitish. Of this latter the only fragment still preserved is the specimen of its Punic or Carthaginian

daughter, exhibited in the *Pænulus*, one of the plays of Plautus, and which is decidedly Shemitic in its character.\*

III. The *Arabic*, with the closely related *Ethiopic*.

IV. The *Samaritan* ; properly perhaps a dialect of the *Aramaic*, but with a mixture of Hebrew forms, and important from its containing a very ancient translation of the *Pentateuch*.

The close agreement of these dialects will be at once obvious, from the subjoined specimen of the invocation and the two first petitions of the Lord's Prayer, as rendered into each. In this specimen the reader will observe, that in the literal English translation prefixed, the words answering to the *suffixes* in the several originals are printed in *Italics*, and joined by hyphens to the words with which they are appropriately connected.

#### I.—Father-our *which-in-heaven*.

Heb.	<i>Abinu shebishshamaim.</i>
Chal.	<i>Abuna debishma.</i>
Syr.	<i>Abun debashmayo.</i>
Arab.	<i>Abana'-l ladhi ph-i' s samanati.</i>
Ethiop.	<i>Abuna zabasamayat.</i>

#### II.—Hallowed (be) name-*thy*, come kingdom-*thy*.

Heb.	<i>Yithqaddesh shemeka, tabo malkutheka.</i>
Chal.	<i>Ithqaddesh shemka, tita malkutheka.</i>
Syr.	<i>Nethqaddesh shemok, tile malkuthok.</i>
Arab.	<i>Leyata qaddasi' 'semuka, leyati malkutruka.</i>
Ethiop.	<i>Yeteaqaddas samaka, temetza manegseteka.</i>

3. These languages are mostly of the class termed *dead*, or if living, which live only in inconsiderable districts. The *Arabic*, however, is an exception ; this being one of the most extensively spoken of all living tongues, though not in its primitive purity.

---

\* Ten lines are given together with a Latin translation in the *Pænulus* ; but the first will afford sufficient proof of the Shemitic origin of the language. This has been satisfactorily arranged by Bochart, and according to the reading of Lambinus's edition, is 'Ny th Alonim v Alonuth si corath ismacon sith,' which Plautus himself translates, 'Deos Deasque veneror, qui hanc urbem colunt.' Now this, if transferred to Hebrew and read with points, as in the *Hexapla*, will be

אֵל עֲלִיוֹנִים וְעֲלִיוֹנוֹת שֶׁחֹרָת יִסְמְכֻן זֹת

That is, 'Na eth Elionim v'Elionuth sechorath ismecun zoth ;' of which the literal translation, is 'Rogo Deos Deasque, qui hanc urbem sustinent,' *I beseech the Gods and Goddesses who sustain this city.*

Bordering on the Shemitic on the East and the North is another still more extended stock of languages ranging from India to the western limits of Europe, and which, from embracing in its different ramifications the Indian (Sanskrit), the old and new Persian, the Greek, the Latin, the Gothic, the German, and perhaps we may add the Slavic, may be denominated the *Indo-Germanic*, or *Indo-European*. The Chinese, Japanese, and Malayan, are of a fundamentally different genius.

4. *Peculiarities.* The grammatical structure of these languages is distinguished by peculiar traits, of which the following are the most important :—

(1.) They are all, with the single exception of the Ethiopic, written and read from the right hand to the left.

(2.) The alphabets are composed almost exclusively of consonants, among which are several guttural letters that cannot well be represented in any other language, and some of which our organs are incapable of pronouncing after the age of maturity.

(3.) In general the roots are trilateral, and of two syllables. By far the greater part of the roots are verbs.

(4.) Pronouns, whether personal or adjective, are, in the oblique cases, appended to the verbs or nouns to which they belong as *suffixes*.

(5.) The verbs have but two tenses, the past and future; and in general there are no optative or subjunctive moods clearly marked. All verbals, moreover, are remarkable for the regular analogy which runs through their formation.

(6.) The genders are only masculine and feminine; and these are extended to the verb as well as to the noun.

(7.) For the most part, the cases are marked by prepositions. When two nouns come together, the latter of which is in the genitive, the first in most cases suffers a change indicating this relation instead of the second.

(8.) To mark the comparative and superlative degrees of adjectives no peculiar form exists. But from this observation the Arabic must be excepted.

(9.) Scarcely any composite words exist in these languages, if we except the proper names.

(10.) Verbs are not only distinguished into *active* and *passive* by their forms; but additional forms are made by the inflections of the same verbs with small variations, to signify the cause of action, the frequency of it, or that it is reflexive, reciprocal, intensive, &c.

While the above characteristics in respect to grammatical structure and genius, are common alike to all the Shemitic languages, the Hebrew, Chaldaic and Samaritan differ strikingly in outward form from the Syriac, Arabic and the more modern Persian, which uses the Arabic characters. In the three first the letters are not joined together, and consequently but one class of characters is necessary to represent them, whatever be their position in a word. In the latter, especially the Arabic, the case is different. Here, as the progress of printing, which might have remedied the defect in a great measure, has scarcely yet made an impression upon ancient usages, the alphabets still exhibit their original *current* or *manuscript* character, and from the letters being varied in form according to their position in words as initial, medial, or final, the task of becoming sufficiently familiar with these languages to read them with ease, is much greater than that of mastering the Hebrew. So long as the present inveterate prejudices of the Orientals on this score remain, and books are multiplied among them chiefly by means of the pen, so long the junction of the letters, and consequently the use of the ancient character, will continue to prevail. But perhaps it is not a visionary hope, that, in regard to those modern languages especially which employ the Arabic character, the triumphs of the press, following in the train of Christianity, may yet accomplish a revolution in this respect, and by conforming those languages externally more to the European model, make the task of attainment comparatively easy. It is well known that in the early periods of printing in Europe, when most of the works published were in Latin, the character so nearly resembled manuscript, and abounded so much in contractions and other devices of the pen, that, to the common reader, many of them are now scarcely legible. Yet we see to what a state of perfection the outward character in these languages has been brought. Why a similar change may not eventually take place in the East, and the present unwieldy character, like the old English black letter, be entirely superseded, it is not easy to see.

## OF THE HEBREW.

1. *Antiquity*.—Of the Shemitic family of languages above mentioned the Hebrew plainly bears marks of the most venerable antiquity; for which reason some philologists have proposed to distinguish the whole stock to which it belongs by the term *Hebraic*, rather than *Shemitic*. The Hebrew, beyond question, has intrinsically the character of the most antique simplicity, and contains many original roots and primitive formations, which in the sister dialects have been either lost or altered. Whether the Hebrew, however, is to be considered, as the Jews and many Christian writers contend, as the primitive language of the human race, is a point on which it would perhaps be presumptuous to pronounce in the present stage of those extended researches in comparative philology which have been recently prosecuted with so much zeal by European scholars. The objections formerly urged by Le Clerc and others against the claims of the Hebrew on this score, undoubtedly receive additional force with every step in the progress of the inquiry now making, and it seems not unlikely that the Shemitic and the Indo-European families may be eventually resolved back into a common origin.—For an able and interesting view of the present state of comparative philology, the reader is referred to ‘Wiseman’s Lectures,’ Lect. I. and II.

2. *Name*.—Of the two names, viz. Israelites and Hebrews, applied in the Old Testament to the worshippers of Jehovah, the first is distinguished as the *holy* name of that people, and is closely connected with their religion, and the sacred traditions of their race. The latter is the usual name of their nation, and, as such, is much more ancient and universal than the former, Abraham himself being called a *Hebrew*, Gen. 14. 13. Accordingly while priests and prophets always address the people by the name of *Israelites*, other nations always call them *Hebrews*, and a Hebrew never calls himself an Israelite in speaking with foreigners, Jon. 1. 9; Gen. 40. 15. On other occasions too, and especially by earlier writers, the nation is called *Hebrews*, when



not mentioned in reference to their religion, as Ex. 21. 2. Gen. 43. 32. 1 Sam. 13. 3, 7. The name is supposed by the Hebrews themselves to be derived from Eber, an ancestor of Abraham, but as nothing is said of him in the Scriptures tending to give him notoriety as a historical personage, others have maintained that the epithet was applied to Abraham from his coming from beyond the Euphrates, עבר meaning *over* or *beyond*; and עברי Hebrew implying *one that came from beyond the Euphrates*. This appellation it is supposed originated with the ancient inhabitants of Canaan, into whose territory Abraham emigrated. For ourselves, we believe the evidence preponderates in favour of the former derivation, but the point is one of comparatively little moment, so far as it concerns the language, which can only be called *Hebrew* after the usual name of the nation. This name, as a name of the language, occurs not in the O. T., because in general there is little mention of language in it. In Is. 19. 18, it is called the 'language of Canaan,' where Canaan, as a land, is opposed to Egypt. Again, in Is. 36. 11, 13, we find it alluded to under the denomination of the 'Jews' language' which, however, properly means only the dialect of the Hebrew spoken in the kingdom of Judah, though that dialect, after the conquest of Samaria, gained the entire ascendancy. The title *holy tongue* (לשון הקודש) was first applied to the old Hebrew in the Chaldee versions, as being the language of the *holy books* in contradistinction to the *lingua profana*, i. e. the vernacular Chaldaic. In like manner in India the Sanscrit is called the *holy tongue*, from the sacred books being written in it, in opposition to the common spoken language of the country.

In the time of the New Testament, under the appellation *Hebrew* (Gr. Ἑβραϊστί, Ἑβραϊς διαλεκτός) is to be understood the prevailing Syriac or Syro-Chaldaic dialect then spoken in Palestine in contradistinction from the Greek, although Josephus, by γλῶσσαι των Ἑβραίων, uniformly alludes to the old Hebrew.

3. *Historical Sketch.* It is not a little remarkable, that at the time when the Pentateuch was written, the Hebrew had reached nearly, if not quite, its highest point of structure and

developement. The natural inference from this fact would be, that it must have been spoken and cultivated a long time previous to that period. But as all historical documents fail us relative to its earlier stages, nothing positive can be affirmed on this head. From the era of Moses, however, to the Babylonish captivity, which has been termed its *golden age*, it is certain that it underwent few changes. During this period the Hebrews experienced few of those influences which materially affect a language. They advanced but slightly towards a more refined civilization; were never long subject to foreign powers; and had but little intercourse of any kind with people speaking different tongues from their own. Their language advanced little, therefore, in developement, and suffered little from corruption. There are, however, in the Pentateuch, some important characteristics which afterwards disappear, and many of these have become less perceptible by us, in consequence of the more modern punctuation having treated all words according to one standard, and that the standard of the language at a late period.

4. What is termed the *golden age* of the Hebrew, includes the largest half of the Old Testament books, viz. the Pentateuch, Joshua, Judges, Samuel, Kings; of the poetical, Job, the Psalms, the Proverbs, and the older prophets in the following order—Jonah, Amos, Joel, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The two last, with several of the Psalms, and perhaps some parts of Isaiah, are of a period bordering upon the next or *silver age*.

5. This second, or *silver age*, of the Hebrew language and literature, extending from the return from the captivity to the time of the Maccabees, or about 160 years, is distinguished especially by a nearer approximation to the cognate East Aramaic, or Chaldee dialect, with which, from its affinity with their own tongue, the Jews in Babylon became easily familiar. This dialect they in fact brought with them on their return, and being generally adopted as the vernacular of the nation, it continued to exercise a growing influence upon the old Hebrew, till at length, about the time of Christ, it had superseded it alto-

gether. The Old Testament writings, which belong to this second period, and in which a Chaldaic tincture is more or less apparent, are the books of Chronicles, Ezra, Nehemiah, Esther ; the prophetic books of Haggai, Zechariah, Malachi, Daniel ; and, according to some of the German critics, the poetical ones of Ecclesiastes, Solomon's Song, and some of the later Psalms ; all which they affirm, contain numerous instances of pure Aramæisms.

These Aramaic or Chaldaic peculiarities display themselves either in *words*, *forms*, or *significations*. Of the former, we find זמן instead of the ancient עת *time*, קבל for לקח *to take*, סוף for עץ *an end*, מלך for שָׁלַט *to rule*. In *forms*, the *scriptio plena* mode of writing the vowels י and ו (§6. 4.) is very common, as דָּוִיד (elsewhere דָּוִד) *David*, קִדְּשׁ for קִדֵּשׁ, רוֹב for רֹב ; the interchanging of final ה, and א, ; the very frequent use of substantives ending in ון, ג, רה, &c. In *signification*, we have אָמַר *to say*, used in the sense of *command*, עָנָה *to answer*, applied to *commencing an address*, and קִדְּשִׁים *holy ones*, employed as a term for angels.

6. Throughout its different periods, the Hebrew exhibits a twofold diction, viz. the *prosaic* and the *poetic*. The character of the Hebrew *prose* is simplicity and artlessness, with vivid descriptive power, occasionally rising, where the subject is inspiring, to the purest sublime. The *poetic diction* is of a very peculiar character. Its essence consists in luxuriant copiousness, inexhaustible variety, and a vast flexibility, as it possesses a much greater abundance of words and formations than prose, of which many are entirely peculiar to itself. This opulence of poetic diction, is derived partly from its zealously retaining what died out of the language of daily life, and partly from its recruiting itself from time to time, from the rich and manifold popular dialects, by the adoption of new matter and forms.

The following may be cited as specimens of the poetic peculiarities of the Hebrew. In the *choice of words*, we note the use of אָנוּשׁ *man*, instead of אָדָם ; אַרֶּחַ way = דֶּרֶךְ ; אָחַז *to come* = בּוֹא ; מֶלֶךְ *a word* = דְּבַר. To the poetical meanings of words belongs the use of certain epithets for substantives, as אֲבִיר *the mighty*, i. e. God ; applied also to a *bullock* ; לְבָנָה *the white*, i. e. *the moon*, יְהִידָה *the*

*beloved*, i. e. one's own life. In the department of *formations*, we find the plural forms of prepositions, as עַל=עַלִּי; אֶל=אֵלַי; עַד=עַדִּי; paragogic letters, ה, ו, י, frequently added to nouns; the suffixes לְמוֹ, לְמוֹ, לְמוֹ, instead of מ, מ, מֶלֶחֶם, לֶחֶם; and the plural ending ין. for ים. In the Syntax there is to be observed the rarer use of the article, of the relative, of the accusative, and of the apocopated future.

7. *Grammatical cultivation*.—Not long after the Hebrew had ceased to be a spoken language, and the collection of the sacred books was completed, these writings began to be the subject of critical and explanatory labours, and also to be translated into the languages of the surrounding nations. Of the *translations*, the first was that undertaken at Alexandria under Ptolemy Philadelphus, usually termed the *Septuagint*, or the *Greek Version of the Seventy*, of which it will be unnecessary here to give a particular account. At a somewhat later period appeared in Palestine and Babylon the *Chaldee Translations* or *paraphrases*, commonly denominated *Targums* (תַּרְגוּמֵין *interpretations*), respecting which the reader may find in various Biblical treatises the most ample information. As to their *explanations*, if such they may be called, they are made up chiefly of alleged traditions, and have respect exclusively to the civil and ritual law, and to doctrine, possessing as little claim to a truly scientific character, as the *remarks upon the readings*, which constitute another department of their so-called critical labours. Both are contained in the *Talmud*, of which the first part (the *Mishna*) was composed in the third century, and the second (the *Gemara*) in the sixth, and both are written in a mixed dialect made up of Hebrew and Chaldee.

To the period intervening between the completion of the Talmud and the first strictly grammatical treatises, is probably to be referred the *vocalization* of the hitherto unpointed text, as well as the collection of critical remarks called the *Masora*, from which the text in its present state is distinguished by the epithet *Masoretic*. For a fuller account of the *Masora*, see Appendix.

The example of the Arabians prompted the earliest efforts

at grammatical institution among the Jews. The first rude essays of *Saadias* have been long since lost, but manuscript treatises written in Arabic by *R. Juda Chiug* and *R. Jona ben Gannach*, still exist, a judicious use of which has given to *R. David Kimchi* in great measure his reputation as a first rate grammarian. From these early writers originated many of the devices and technicalities which have come down to us, and still hold their place in Hebrew grammar; as, for example, the naming of the conjugations and the irregular verbs after the paradigm *למד*, and the use of memorial words, such as *Begad-kephath*, *Ehevi*, *Hemanteev*, &c. In general, however, no enlarged or philosophical views of the internal structure and genius of the Hebrew are to be found in the works of Rabbinical writers. It may suffice, therefore, simply to give the names and eras of the most distinguished of the Jewish grammarians.

**R. SAADIAS GAON**, or *Saadias the Excellent*, President of the Academy at Sora near Babylon (died A. D. 942), wrote a work entitled *Book of the Holy Tongue*. Of this nothing is known except from the quotations of the later Rabbins.

**R. JUDAH CHIUG**, called the head or chief of Grammarians, was a physician at Fez in Morocco, and lived about A. D. 1040. He, as well as *Saadias*, wrote in Arabic, and his work, which has never been printed, treats principally of the niceties of the language, especially as connected with the quiescent letters in the irregular verbs.

**R. JONAH BEN GANNACH**, a physician of Cordova (lived about A. D. 1120), wrote the first complete Hebrew Grammar under the title of the *Book of Splendour*. A copy of this work (in Arabic) exists in a scarcely legible MS. at Oxford, divided into three parts, of which the last has been translated into Hebrew. He is also author of a work supplementary to that of *R. Chiug* on the irregular verbs.

**R. ABEN EZRA** of Toledo (died A. D. 1174), the most profound, acute, and liberal minded of the Rabbis, wrote a work entitled *The Book of Balances of the Holy Tongue*, translated by Heidenheim, 1808, and another entitled *The Book of Elegancy*. He is distinguished for an independent vein of think-

ing and an almost utter disregard of the Cabalistic subtleties of the Masorites.

R. DAVID KIMCHI of Narbonne (flourished A. D. 1190—1200). His grammar forms the first part of the work entitled *מכילתא* *Perfection*, which embraces also his well known Hebrew Lexicon. This has been often republished. There were three learned Rabbis of the name of Kimchi—Joseph, David, and Moses; the first the father of the other two. David was the most distinguished of the three, and has been most followed of all the Jewish Grammarians by Christian writers in the same department.

ELIAS LEVITA (a German, taught at Padua, Rome, and Venice, died 1549), was the first who maintained the modern origin of the vowel-points, for which he was assailed as a heretic with the most virulent abuse. It should be understood, however, that he merely maintained, that by means of these external signs the school of Masorites at Tiberias expressed the vowel sounds and accents, which, according to his opinion, were well known to the Jewish nation by correct oral tradition, during the centuries that preceded. Father Simon says of Levita that he is the least superstitious of all the Rabbis, and deserves the most to be read. He wrote several grammatical treatises, besides observations on the works of Moses and David Kimchi, some of which have been translated by Munster.

8. In passing from the principal Jewish to the earliest Christian writers on Hebrew grammar, the names of *Reuchlin*, *Munster*, and *Buxtorf*, who flourished between A. D. 1522 and 1629, will undoubtedly take precedence of all others. The grammatical treatises, indeed, of *Pagninus*, *Bibliander*, *Osiander*, *Wasmuth*, *Capellus*, *Danz*, *Opitius*, and others, ought not to be overlooked; but it was not till about the middle of the 17th century that the subject of Hebrew Grammar began to assume that truly scientific character which it bears at the present day. This was owing in great measure to the labours of such men as Ed. Pococke, Lud. de Dieu, Jo. H. Hottinger, and more especially of Alb. Schultens, in creating and fostering a taste for the study of the cognate languages, particularly the

Arabic, in England, Germany, and Holland, which has tended greatly to a more intimate knowledge of the internal genius of the Hebrew.

It is only, however, within the last fifty years, perhaps we may say within the last twenty, that we are to date the commencement of the most auspicious period of this branch of philological learning. It is within that period that we find the commencement of that philosophical method, which by treating language as an *end*, as well as a *means*, has referred its foundation to the structure of the mind and the laws of thought, and by tracing the affinities which exist between the different families of languages, has rendered it one of the most striking commentaries on the history of the human race. From this enlargement of view, in respect to language in general, Hebrew grammar has received the form and consistency of a truly philosophical science. It is now no longer enough for a grammar to contain a mere collection of the phenomena of the language, as to its forms and syntax. It must show *how* the forms have arrived at their present state; it must disclose, as far as practicable, the influence which the *spoken* has exercised upon the structure of the *written* language; it must endeavour to ascertain how far the sense is modified by the form of a word; and, finally, how entirely the syntactical peculiarities are to be resolved into the native processes of thought of those by whom it was spoken. The honor of having given the first impulse to this higher grade of grammatical investigation, in respect to the Hebrew, is undoubtedly due to GeseNIUS of Halle. He was the first who endeavoured to bring Hebrew philology into harmony with the improvements of his time. His *Lehrgebaude* (1817) was the largest Hebrew grammar which had appeared before that time. Its distinguishing merits were the diligence with which he had collected, and the clearness with which he had represented, the opinions of former grammars. It was an embodiment of all the valuable features of all preceding treatises on the same subject, and together with this it exhibited some of the most striking points of affinity between the Hebrew and the cognate Shemitic dialects. Of

this grammar he has published an Abridgement, which has passed through eleven editions, and also a Chrestomathy adapted to it, which has reached the fifth edition. His Lexicographical labors consist of five editions of a German Hebrew Lexicon, one of the same in Latin, and a large 'Thesaurus Linguæ Hebraicæ,' in 4to. which is not yet completed. It is perhaps doing no more than justice to this distinguished philologist to say, that he has contributed more than any man living to the dissemination of Hebrew learning.

But the gigantic strides made within the last ten years in the general principles of philosophical grammar, particularly in Germany, left all the preceding works, even that of Gesenius himself, short of satisfying the claims of the new era of linguistic research. Philology had laid aside its swaddling clothes and began to philosophize on the facts which it had heretofore been content to take upon trust. The elements of a further development of Hebrew Grammar were already ripening in silence, when EWALD of Gottingen appeared as a new candidate for the honour of advancing still farther than any of his predecessors the interests of this department of philology. His 'Critical Grammar of the Hebrew Language' (written in his 23d year) was published in 1827, and was at once acknowledged to constitute a new era in the history of Hebrew Grammar. This was followed in 1828 by an abridgement of the former, and this again in 1835 by an entirely new and still larger work, entitled 'A Grammar of the Hebrew Language of the Old Testament,' of which an English translation printed at Gottingen, has recently been published in London, containing several important additions by the author himself, not to be found in the German original.

The grand feature of Ewald's grammatical labours is the ability displayed in tracing the existing phenomena of the language to their appropriate causes, particularly as they depend upon the *doctrine of sounds*. In tracing the intimate relations between the principles of organic utterance and the forms of words, he has given a masterly specimen of profound research and acute discrimination. Instead of viewing the language as a



mass of inanimate details of arbitrary signs addressed to the eye, he has, by a power peculiar to himself, breathed into its dead forms the breath of life, and presented the whole almost as a new creation before us. His conception of the spirit of the living spoken language, and of the degree to which this has modified its written forms, is so vivid as almost to amount to a consciousness. How well his work is entitled to be considered as *original* in this respect may be judged of from his own declaration:—"In order to obtain a vivid apprehension and representation of the language in its true forms, I have always investigated it by means of itself, without knowing the opinions of former Grammarians or assuming their correctness, and therefore it was necessarily indifferent to me, as to the results of my investigations, whether any fact had been observed before or not; I sought nothing old or new." Again, in speaking of the present advanced stage of the science of Hebrew Grammar, he remarks;—"I myself may only have the merit of giving the first impulse to improvement, if even that may be called a merit, since the idea of improvement in this science is less owing to me than to the claims of our time, and this idea has perhaps only been awakened somewhat sooner and more vividly in me."

Notwithstanding, however, the indisputable superiority of Ewald as a philosophical grammarian, his work is ill-adapted to elementary instruction, and can only be duly appreciated by those who are already masters of the language. This will be at once inferred from the fact, that he occupies fifty pages in stating the doctrine of the sounds, and the principles of the vowel changes, before he gives the alphabet of the language; and yet it is undoubtedly true, that the more his system is *studied*, the better satisfied does the reader become with this arrangement. But it is evident that such a method is entirely unsuited to the wants of a beginner, and can never be *practically* followed, at least in this country, in the attainment of Hebrew. The work of Ewald however constitutes a new era in the grammatical history of the language; and no treatise in this department can satisfy the demands of the age, which disregards the grand principles of sounds and forms which he has established.

9. The following may be given as a list of the most important works on Hebrew Grammar by Christian authors.

JO. REUCHLINI PHORCENCIS *ad Dionysium fratrem suum germanum de rudimentis Hebr.*, Lib. III. 1506, Fol. (Containing grammar and lexicon.)

SEB. MUNSTER (of Heidelburgh), *Opus Grammaticum consummatum*. Basil, 1546. 4to.

SAL. GLASS (of Jena and Gotha) *Philologia Sacra*. Lips. 1623, 4to. Ed. Dathe, 1776, 2 vols. 8vo.

LUD. CAPPELLI *Arcanum punctuationis revelatum*. Lugd. Bat. 1624. 4to. Capellus contended with Elias Levita for the modern origin of the vowel points, and doubted in some cases of their correctness. Many of his followers rejected them altogether.

JO. BUXTORFI *Thesaurus Grammaticus Linguae Sanctae Hebraeae*. Basil, 1651.

J. A. DANZ *Literator Ebraeo-Chaldeus*. 1696, 8vo.

LUD. DE DIEU (of Leyden) *Grammatica Linguarum Orientalium Hebr. Chald. et Syrorum inter se collatarum*. Lugd. Bat. 1628. 4to.

J. H. HOTTINGER *Gramm. Quatuor Linguarum, Hebr. Chald. Syr. Arab. harmonica*. Siguri, 1649. 4to.

ALB. SCHULTENS *Institutt. ad Fundamenta Ling. Hebr.* Lugd. Bat. 1737. 4to.

N. W. SCHROEDER (of Groningen) *Institutt. ad Fundamenta Ling. Hebr.* Groning. 1766. 8vo.

SAMUEL LEE *Lectures on Heb. Grammar*. Lond. 1827. 8vo. Sec. Ed. 1832.

MOSES STUART (Prof. Sac. Lit. Andover Theol. Sem.) *A Grammar of the Hebrew Language*. Andov. 1821. 8vo. Sec. Ed. 1824. Third Ed. 1829. Fourth Ed. 1831. Fifth Ed. 1835. Sixth Ed. 1837.

ISAAC NORDHEIMER (Doct. Philosoph. Univ. Munich. Prof. Arab. Syr. and other Orient. Lang. N. Y. City University). *A Critical Grammar of the Hebrew Language*, 2 vols. 8vo. New Haven, 1838.

## PART I.

### CHAP. I.

#### LETTERS, SOUNDS, AND SIGNS.

##### § 1. THE ALPHABET.

1. *Preliminary Remarks.*—The letters of the Hebrew alphabet are all originally and essentially consonants; but as a consonant cannot, strictly speaking, be sounded by itself, these letters, as they appear in the alphabet, are not so properly the representatives of sounds, as of *the position of the organs in the ineffectual attempt to utter sounds*. This may perhaps be maintained to be theoretically the case in regard to the consonants of the English and other European languages; but practically it is not so. In English, for example, the letter *b*, is the sign of a complex sound, involving that of a vowel, and as it stands in the alphabet equivalent to *be*. The letter therefore requires no other denomination *than itself* to designate it. The Heb. בּ, on the other hand, indicates no vowel sound whatever, but simply the position and action of the organs of speech in the abortive attempt to enounce without the aid of a vowel—an aid which the *actual* utterance indispensably requires. It is perhaps for this, among other reasons, that the letters of the Shemitic alphabets instead of being named, like the European, from their sounds, are distinguished by certain technical appellations, as Aleph, Beth, Gimel, &c., of which see § 2.4, although Gesenius, Ewald, and others, recognise in these names the evidence of an ancient picture-character, in which certain objects were employed as hieroglyphics, the initial sound of whose name corresponded with the sound of the several letters; as the figure of a lion, for instance, to express the sound L. Of this nature were the well-known symbolical characters of the Egyptians, and such is, partially, at least, that of the Chinese alphabet at the present day. As to the Shemitic letters, this idea is certainly favored by the names applied to them; Aleph signifying *an ox*, and Beth *a house* † and the characters being such as may easily have originated in the one case from a rough sketch of an ox's head, and in the other from that of a house.

2. Some learned men among the moderns have indeed maintained that an alphabet of consonants is impossible, and that א, ב, ג, were anciently only vowels. But this opinion is refuted by the fact, that these letters are always treated as consonants *in the triliteral roots*, and consequently admit the most heterogeneous vowels, as אֵ, אִ, אֻ, אֹ, אָ. At the same time it may readily be conceded, that א, ב, ג, have originally a weaker consonant sound than the rest and one so nearly approximating to that of the vowels, *a, u, i*, that they might be not inaptly employed as the ordinary representatives of those sounds. It seems to have been in reference to such a use, that these letters were termed by the older grammarians *matres lectionis*, i. e. parents or guides of reading,

an appellation of great antiquity, and evidently implying that in their opinion they answered, from a very early period, *some* special purpose over and above that of their natural function as consonants. Yet it is plain that there never was a period in the history of the language when these three letters fulfilled the office of *all* the vowel sounds; for there are great numbers of words composed solely of the firmest consonants, in which neither of the *matres lectionis* appear, as *לִמְד*, *דָּבַר*, *בָּצַק*, &c., yet who can suppose for a moment that these words were ever enunciated without the aid of a vowel sound? The expedient, therefore, whatever it may have been, for indicating the general system of vowel-sounds appears to have been as ancient as the use of these letters for that purpose, so that we see no sufficient reason for giving them, in contradistinction to the other consonants, the title of vowels.

3. As to the origin of the present Hebrew character, great difference of opinion has long existed among the learned. The tradition of a fundamental alteration in the forms of the letters has been preserved in the Talmud and the fathers, which must, at any rate, have rested on some historical grounds. According to this tradition the present character, which is found with trifling variations in all MSS. of the Old Testament, and was even in the time of Jerome the same as we now have it, was brought by Ezra from Assyria, at the return from the captivity, and hence is called the *Assyrian character* *כְּתָב אֲשִׁירִי*; the earlier ancient Hebrew character, on the other hand, being called *כְּתָב עֵבְרִי* the *Hebrew character*. The entire accuracy of this tradition however, is doubted, especially the fact of Ezra's having introduced the alteration in question, for the Samaritan Pentateuch, which was brought into Samaria from Jerusalem about the end of the fifth century before Christ, and the new coins of the Asmoneans struck a century or two after the last mentioned date, afford sufficient evidence, that the ancient character was still in use as late as the last century before Christ. But the later Jews, as is well known, attribute to Ezra every thing which they can refer to no other source. In the present instance, if the tradition above alluded to be divested of its apocryphal features, the following connected view may perhaps be gathered from it:—The Shemitic character, from the time we have any certain knowledge of it, was divided into two very different branches. The *western* branch which has become especially celebrated in the *Phœnician* character, was also the character of the Hebrews until the last century before Christ, was retained by the Phœnicians still later, and by the Samaritans even to the present time. Its alphabetical characters are antique, but stiff and heavy, angular and uneven, without proportion or beauty. The *eastern* branch, on the other hand, prevailing in Babylonia and the other countries bordering on the Euphrates and Tigris, became by frequent use much rounder, more regular, more ductile and beautiful, and was even at an early period gradually modified into more of a *current* character. These distinguishing advantages gave it a decided ascendancy; in the course of time it extended over all Syria and Arabia, and the Jews, after the Babylonian exile, were the less able to resist its influence, inasmuch as the north-eastern or Aramaic language and literature were continually making deeper and deeper inroads upon them. This powerful influence

perhaps in the last century before or the first after Christ must have abolished, or at any rate essentially and radically modified, the ancient character; and not long after, by reason of the increasing superstitious reverence of the Jews for the letter of the sacred text, the existing character became in effect consecrated and immutable, and thus has been preserved in all the copies without essential alteration through the lapse of intervening centuries to the present time.

4. The established character thus constituted and fixed, has preserved a beautiful regularity, combined with an antique simplicity, in the form of its letters, which in contradistinction to other alphabetical characters, have given it the name of the *כתב מרובע* *the square character*. All the letters with the exception of three *ל, כ, י*, are about of uniform height and size, and have either a broad stroke above, as *ב, ד, פ, ר, ח, ת, י*, or firm points of support below, as *א, ע, צ, ז*. In some few cases, as *נ, צ*, it would seem that the descending stroke, lest it should descend too far, has been bent in to the left, though the primitive form remains when these letters are final. Koph (*פ*) is an exception to this remark.

This character shows, as will be evident on inspection, some tendency and adaptedness to connection of letters, and some of the MSS. discover a marked approach to a *current* mode of writing. General usage, however, resisted this incipient tendency, even from early times, especially as the dignity and sanctity of the character were conceived to require, that the primitive separation and distinctness of the letters should be preserved; under this idea, even the connections of letters which are possible are forbidden in the Talmud. Had the Hebrew been already a connected character at the time the Scriptures were written, it would doubtless have remained so, as has been the case with the Kufic character in the Koran.

§ 2. ALPHABET.

The Hebrew Alphabet consists of twenty-two, or, as the *S* (ש) is twofold, of twenty-three letters, whose names, forms, and powers are as follows :—

Forms.	Names in Hebrew.	Names in English.	Power.	Num. Value.
א	אֵלֶף	Aleph	practically no sound of its own; the accompanying vowel only sounded; often silent.	1
ב	בֵּית	Beth	<i>v</i> in <i>van</i> ; but בּ = <i>b</i> in <i>ban</i> . See § 12.	2
ג	גִּמֶל	Gimel	<i>g</i> hard, in <i>give</i> , <i>gird</i> .	3
ד	דָּלֶת	Daleth	<i>th</i> in <i>though</i> ; but דּ = <i>d</i> in <i>dare</i> .	4
ה	הָא	He	<i>h</i> aspirated, as in <i>hand</i> .	5
ו	וָו	Vav	<i>v</i> in <i>valve</i> ; often silent.	6
ז	זָיִן	Zayin	<i>z</i> in <i>zeal</i> , or <i>s</i> in <i>those</i> .	7
ח	חֵית	Heth	<i>hh</i> , strong guttural aspirate approaching to <i>k</i> .	8
ט	טֵיט	Tet	<i>t</i> in <i>time</i> .	9
י	יּוֹד	Yod	<i>y</i> in <i>yes</i> ; often silent.	10
כ	כָּף	Kaph	<i>k</i> in <i>king</i> .	20
ל	לָמֶד	Lamed	<i>l</i> in <i>love</i> .	30
מ	מֶם	Mem	<i>m</i> in <i>man</i> .	40
נ	נוּן	Nun	<i>n</i> in <i>not</i> .	50
ס	סָמֶךְ	Samek	<i>s</i> in <i>song</i> .	60
ע	עֵיךְ	Ayin	practically no sound of its own.	70
פ	פָּא	Pe	<i>ph</i> in <i>Philip</i> ; but פּ = <i>p</i> in <i>pin</i> .	80
צ	צָדִי	Tzade	<i>tz</i> in <i>Switzerland</i> , or <i>ts</i> in <i>mats</i> .	90
ק	קוֹף	Qoph	deep guttural <i>k</i> ; represented by <i>q</i> merely to distinguish it from כּ <i>k</i> .	100
ר	רֵישׁ	Resh	<i>r</i> in <i>road</i> .	200
ש	שֵׁן } שִׁין }	Shin } Sin }	<i>sh</i> , or <i>s</i> in <i>sure</i> . <i>s</i> in <i>song</i> .	300
ת	תָּו	Tav	<i>th</i> in <i>thin</i> ; but תּ = <i>t</i> in <i>tin</i> .	400

*Observations on the Letters.*

1. For the sounds given to the vowels in the English names, see Table, § 6, in the column headed "power."

2. The third column, containing the English names of the letters, will give the student a tolerably correct idea of their pronunciation, but it is only from the Hebrew names themselves that he can learn this with perfect accuracy. The first exercise, therefore, after mastering the vowel-signs should be to turn back and apply them in reading the Hebrew Alphabet.

3. The best method which the learner can adopt for making himself acquainted with the letters, is to write them over carefully and frequently, till he is quite familiar with their forms. If he use a pen, the point should be cut a little oblique in order to make the horizontal strokes strong and regular; the others, which are perpendicular or curved, should be made fine and equal, or gently swelling as they appear in the printed character. The oriental reed is said to be by far the best instrument for writing these letters.

4. The *number and order* of the consonants, as given in the table, are found in the text of the Hebrew Bible. The following are the passages:—Psalms 34, 119, 145; Proverbs 31, from verse 10 to the end; Lamentations 1, 2, 3, 4. In Psalm 34, however, the verse beginning with  $\gamma$  *Vav* has either been lost, or both  $\eta$  *He* and  $\gamma$  *Vav* are found in the 6th verse; and in the 145th, that which should commence with  $\gamma$  is also wanting. In the 2d, 3d, and 4th chapters of the Lamentations,  $\gamma$  *Ayin* and  $\pi$  *Pe* are found transposed, which may perhaps be attributed to the copyists.

5. The sources of authority in regard to the pronunciation of the Hebrew letters are threefold. (1) The usage of the sister dialects, especially the living Arabic. (2) The observed relations and interchanges of letters in the Hebrew itself. (3) Jewish tradition. In respect to the latter, there are indeed very considerable diversities of usage among modern Jews, which somewhat weaken the evidence drawn from this source. The pronunciation of the Polish and German Jews conforms more to that of the Syriac, while that of the Spanish and Portuguese Jews, which most Christians follow, bears a closer resemblance to the Arabic. But as a counterpoise to this, we have an invaluable traditional clue to the ancient pronunciation in the manner in which Hebrew proper names are written in Greek letters in the Septuagint. The information, however, derived from this source, though valuable as far as it goes, is not complete, as the Greek has no adequate representatives for certain sounds of the Hebrew, as e. g.  $\kappa$ ,  $\chi$ , the former of which is very variously indicated, as  $\kappa$ ,  $\chi$ ,  $\gamma$ ,  $\eta$ ,  $\theta$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  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$\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\psi$ ,  $\omega$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ , <

and to preclude the necessity of dividing words by a hyphen or otherwise at the end, which is never done in Hebrew.

9. The forms of several of the letters so nearly resemble each other, that they require to be carefully discriminated by the learner at the outset. Let him note their differences as exhibited in the following table :—

Beth	ב	כ	Kaph	ז	ן	Nun
Gimel	ג	נ	Nun	ה	ח	Heth
Daleth	ד	ך	Kaph	ה	ת	Tav
Daleth	ד	ר	Resh	מ	ט	Tet
Vav	ו	ן	Nun	ם	ס	Samek
Zain	ז	ו	Vav	צ	ע	Ayin

§ 3. METHOD OF NOTATION.

The Hebrews made use of the letters of the alphabet, in order to denote numbers. For this purpose they divided the letters (including the final ones) into three classes, the first denoting *units*, the second *tens*, the third *hundreds*, in this manner :

9	8	7	6	5	4	3	2	1	<i>Units.</i>
ט	ח	ז	ו	ה	ד	ג	ב	א	
90	80	70	60	50	40	30	20	10	<i>Tens.</i>
צ	פ	ע	ס	נ	מ	ל	כ	י	
900	800	700	600	500	400	300	200	100	<i>Hundreds.</i>
ק	ף	ך	ם	ד	ת	ש	ר	ק	

Beyond ten they joined a decimal and a unit, thus :—

יא, 11; יב, 12; יג, 13; יד, 14; טו, 15; טז, 16; יז, 17; יח, 18; יט, 19; כ, 20; כא, 21; כב, 22; כג, 23; כד, 24; כה, 25; כו, 26; כז, 27; כח, 28; כט, 29; לו, 30; לא, 31; לב, 32; לג, 33; לד, 34; לה, 35; לו, 36; לז, 37; לח, 38; לט, 39; מא, 40; מא, 41; מב, 42, &c. For *fifteen* they always employed טו = 9 + 6 = 15, and not יח, because this last is the contraction for the word יהוה *Jehovah*. Beyond a hundred their numerals were constructed in the same manner; as קא, 101, קב, 102, קג, 103, &c. To express thousands and higher numbers they began the alphabet anew, placing two dots over each letter; thus א̇ 1000, ב̇ 2000, ג̇ 3000, &c. א̇חלש = 1838.

Note. This mode of enumeration is not found in the Hebrew Bible, where numbers are always expressed in words, but it is important to be known, as being the method employed by the Masorites, and adopted by Buxtorf in the citation of chapters and verses in his excellent Hebrew Concordance, the value of which, however, would have been greater had he chosen the method by figures.



## § 4. CLASSIFICATION OF THE CONSONANTS.

1. A very natural distinction of the consonants in all languages is one founded on the different organs upon which their pronunciation mainly depends. Letters of the same organ are obviously more closely related to each other than those of different organs, so that if a commutation of one for another should ever take place, we should more naturally look for it to occur between letters of a kindred order than between those which have no mutual vocal affinity. Thus, for example, the substitution of the labial ב *b* for פ *p* is more natural than that of ב for ג, or of פ for the lingual ט, or the sibilant ז. And such we find to be the actual usage of the language. Words of the same signification are found with different letters, but mostly those belonging to the same organ: as בָּרַח, נָחַח, חָח, *back*; מָלַט, חָלַט *to escape*; סָכַר, סָכַר *to shut up*; עָלַז and עָלַץ *to exult*. The classification, therefore, founded upon this relation is the following:

- |               |                        |
|---------------|------------------------|
| (a) Gutturals | א, ה, ח, ע (אֶחָדִיע)  |
| (b) Labials   | ב, מ, פ (בְּרִיחָה)    |
| (c) Dentals   | ז, ט, ש, ר (זִשְׁרָש)  |
| (d) Linguals  | ד, נ, ל, ט (דִּשְׁלָה) |
| (e) Palatals  | ג, י, כ, ק (גִּיכֶק)   |

2. Illustrations of the practical utility of this division are to be derived rather from the department of lexicography than of grammar, although some further use will be made of it in § 24. In the mean time, a classification more immediately useful to the learner is one which selects those letters only that are the subjects of some important peculiarity, as,

(a). The GUTTURALS: viz., א, ה, ח, ע, to which ר also is closely related from its so frequently conforming to the usages of this class (§ 25). These letters are distinguished by a mode of vowel-pointing and other peculiarities hereafter to be specified (§ 25). Meanwhile they should be thoroughly impressed upon the memory.

(b) The ASPIRATES; viz. ב, ג, ד, כ, פ, ת, technically termed *Begadh-Kephath* (בְּגַדְה־כֶּפֶת).<sup>\*</sup> They are called *Aspirates* from the

<sup>\*</sup> The technical word in this and similar cases is intended merely as a help to the memory. Such terms are a device of Rabbinic origin, and are largely employed in the older Hebrew Grammars.

fact, that when they occur without a Dagesh-point in the centre (§ 12), an *aspirate* or *h-sound* is associated with them in pronunciation. Thus  $\aleph = bh$ , i. e. *v*, which is regarded as vocally equivalent to *v*, while  $\beth = b$ ;  $\daleth = th$  in *though*,\* while  $\delta = d$ ;  $\phi = ph$ , while  $\psi = p$ ;  $\tau = th$  in *think*, while  $\sigma = t$ . As to the two remaining Aspirates  $\gamma$  and  $\kappa$ , although the insertion of the point makes theoretically the same difference, yet as our organs are not capable of expressing it, it is not practically regarded.

(c) The QUIESCENTS: viz.  $\aleph$ ,  $\tau$ ,  $\gamma$ ,  $\delta$ , technically termed *Ehevi* (אֶהְיִי). They are so called from their easily losing their appropriate consonant sound, and *quiescing in* or *coalescing with* the preceding vowel. Thus in  $\aleph \gamma$  *râ* the  $\aleph$  quiesces in the vowel-sound indicated by the mark under  $\gamma$ , the syllable being pronounced precisely as it would be were the  $\aleph$  omitted. So  $\tau$  in  $\gamma \tau$  *meh* quiesces in the vowel-sound pertaining to  $\gamma$ ;  $\gamma$  in  $\gamma \delta$  *lo* in that of  $\delta$ ;  $\delta$  in  $\gamma \delta$  *ne* in that of  $\delta$ . This is closely analogous to such cases as *low*, *lie*, *shawl*, &c., in English. A fuller account of these letters will be given after the student has become acquainted with the vowel-system, § 18.

(d) The SIBILANTS, viz.  $\sigma$ ,  $\psi$ ,  $\phi$ ,  $\chi$ . It will be sufficient here barely to specify the letters belonging to this class. The peculiarity by which they are marked will be explained hereafter, § 23.4.

(e) The LIQUIDS; viz.  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$  (לִּמְנוּחַ). These also are often interchanged for each other, as  $\lambda \nu \chi$  and  $\nu \chi \lambda$  to *oppress*;  $\psi \chi$  and  $\chi \psi$  *Achan* or *Achar*, pr. name.

(f) The *Radicals* and *Serviles*: This is a distinction founded on the fact, that nearly all the words in Hebrew are reducible to triliteral or biliteral roots, the derivatives from which are often augmented by additional letters. Under the *Radicals* therefore are included those letters which occur in the roots only, while the *Serviles* comprise those which are made to *serve* as prefixes, suffixes, &c. in the various modifications which nouns and verbs undergo in the course of formation and flexion. The latter class is composed of the following letters,  $\aleph$ ,  $\beth$ ,  $\daleth$ ,  $\delta$ ,  $\gamma$ ,  $\phi$ ,  $\psi$ ,  $\chi$ ,  $\tau$ , which are often arranged for memorial purposes into the words  $\aleph \beth \tau$  *Ethan*, *Moses*, and *Caleb*. On the other hand, no letter of the alphabet is

\* It is peculiarly important that the learner, in pronouncing the aspirate  $\gamma$ , accustom himself to give it the precise sound of *th* in *though*, *this*, *that*, instead of the sound of *th* in *think*, *thin*, which is expressed by  $\tau$ .

excluded from the list of Radicals, although the following, including the remaining half of the alphabet, are never used as *Serviles*, viz. כ, ד, ה, ו, ז, ט, י, יו, יז, יח, יט, כ, ק.

## CHAPTER II.

## § 5. HEBREW VOWEL SYSTEM.

1. *Preliminary Remarks.*—The obvious phenomena of the Hebrew language in its existing state clearly go to prove, that it must have been a *spoken* before it became a *written* language. This is to be inferred mainly, from the fact that consonants only, the more firm, prominent, and indispensable elements of speech, are written. It is indeed difficult for us, in the present improved state of the art of writing, to conceive how words should be exhibited by consonants alone without the aid of vowels, yet the fact that such was the case is indubitable, and on the supposition above mentioned, that the language was familiar to the *ear* before it was addressed to the *eye*, the fact is easily accounted for. As consonants are to words what the bones are to the human body, or the frame-work to a building, so whenever these first elements of speech were written, the requisite vowel-sounds were at once suggested to the mind of the reader, and no difficulty was experienced in coming at the idea intended to be conveyed. To a Shemitic eye the characters למד *lmd*, ברך *brk*, דבר *dbr*, משפט *mshpt*, would immediately suggest the vowel sounds which common usage associated with them in their full enunciation. So, in fact, in many instances in English, the utterance of short syllables is so rapid, that the nicest ear can scarcely distinguish what vowel the speaker or reader has employed. As far, for example, as the enunciation of the vowel in the last syllable of the word is concerned, *father*, *fahir*, *fathar*, *fathur*, *fathyr*, *fathor*, are all in effect the same. In some cases the vowel is entirely lost, as in *bason*, *mason*, *lesson*, *lessen*. Experiment indeed will convince us, that in common pronunciation we habitually expel almost all the short vowels to such a degree, that if we place by themselves the consonants which compose the word, omitting the vowels, we shall still be able to enunciate the combinations about as easily as if the vowels were present. Let the following serve as an example:—

Bkr	Baker
Mrrr	Mariner
Sllr	Seller
Mckrl	Mackerel
Prrr	Partner
Stggr	Stagger
Nmbr	Number

These instances, which might be indefinitely multiplied, will be sufficient to show, that combinations of consonants, quite as complex as any thing that appears in Hebrew, may be easily read without vowels. Indeed, in the art of stenography the principle of the Hebrew is actually practised upon every day.

2. Still it is evident that this was an imperfect mode of writing, and that cases would occur in which it would be absolutely necessary to express the vowel sounds; e. g. when two such sounds came together, as in *חֹלִי* *hoi*, *גָּלְוִי* *galui*, &c. The native and inherent tendency, moreover, of all languages to a more perfect developement would gradually work a change in this respect, and writers would become accustomed to insert some kind of vowel signs in the places where they seemed most indispensable. But instead of inventing entirely new signs for this purpose, the first step seems to have been to employ a class of the consonants whose sound naturally approached most nearly to that of vowels. These were the so called *matres lectionis* (א, ר, י, ו), particularly the two last. The consonant sounds of ר and י are little more than a hardening of the vowels *u* and *i* (§ 7. 1.), and were therefore most frequently used for these vowel sounds, though occasionally for *o* and *e*. The letter א likewise was sometimes used to express the vowel *a*, especially its long sound, as in *קָאָם* *qam*, *רָאָמוֹת* *ramoth*, *רָאָשׁ* *rash*, but this very seldom, since *a*, as the most *native* of all the vowel sounds, requires least of all to be distinguished and signified in writing. Where no vowel was expressed, as in *פָּקֶד*, *שָׁכַן*, *קִטָּל*, &c., *a* would more naturally than any other be understood as due of course.

3. The wants of a written language, however, were but imperfectly supplied in the expedient above mentioned. It formed but a distant approach to a regular systematic vocalization. More especially would its deficiencies be felt in proportion as the Hebrew ceased to be a spoken language. It then became an object to adopt some method by which the reading and understanding of the sacred text might be rendered easy and certain, and at the same time be permanently and immutably fixed. But this object was not to be effected by a further developement of the alphabet; for the basis of the ancient mode of writing, representing the firmer and more essential elements of words, was considered as sacred and inviolable. An entirely new and independent device was to be adopted, and the result is before us in the very remarkable system of punctuation which has become inseparably interwoven with the text of the Hebrew Scriptures. By a somewhat complicated, but extremely ingenious apparatus of fine points and strokes, not only are the ancient sounds of the language even in their more delicate shades and relations preserved, but also a very ample commentary for the interpretation of the sense afforded.

4. In like manner, should our own language ever become extinct, it is evident that our very anomalous pronunciation of its vowels could only be recorded to posterity by diacritical points. Take for example the sentence, 'When the troubled mother bird heard her young chirp, she hurried back without farther delay.' In these few words we have the vowels *a*, *e*, *i*, *o*, *u*, and the diphthongs *ea* and *ou*, where we have placed the accent, all pronounced identically. The method which we should adopt to preserve this pronunciation is just the method which has been adopted for a similar purpose in the Hebrew.

5. The precise date to which this invention is to be referred it is impossible, from the absence of historical data, to fix with certainty. Nor are we any more able to determine the author or authors to whom the credit of it is due. Prevailing opinion indeed assigns the system, if not in its origin, at least in its completion, to a school of Rabbis, who flourished at Tiberias in Palestine,

about the beginning of the sixth century. It is certain, however, that there is a great lack of *authentic information* as to the real agency which these Tiberian Masorites had in perfecting this extensive system of punctuation, and the question of its origin is one of those historical problems which remain to be solved by the labors of future inquirers.

6. From what has been said, it is not difficult to determine the general value of the present punctuation. It is a system constructed with great minuteness and accuracy, as it regards both sound and sense. The labor bestowed upon it cannot be too highly applauded. It undoubtedly conducts us deeply into the interior structure of the language, and affords a very useful and important guide in ascertaining the meaning of the sacred books. Still it is only the representation of a tradition; but that tradition, though not infallible, is the oldest and most authentic which we are ever likely to possess, and no reflecting mind can but be grateful that such a faithful record has been preserved of the interpretation put upon the inspired oracles by those to whom they were originally given. At the same time, in our researches into the primitive genius and constitution of the Hebrew, it is often necessary to contemplate it as divested of every accidental appendage, and to give due weight to those traces of its character which are at variance with the punctuation, and which are often still preserved in the Kethib and Keri. It is evident that in such a study we must sometimes disregard a system which treats all the books of the Old Testament as if they belonged to precisely the same period of the language, which subjects them all to the same standard and the same constraint, and does not inquire whether the pronunciation of Moses differed at all from that of Ezra.

7. It is well known that few subjects in the whole range of ancient learning have given occasion to a sharper controversy, than that which respects the origin and antiquity of the Hebrew Vowel-points. For the sake of those who may be desirous of acquainting themselves with the sources of information on this much litigated question, the following list of authorities is subjoined:—Ludov. Capellus *Arcanum Punct. Revel. passim*. Buxtorf, Fil. *Tract. de Orig. et Antiq. Punct. Heb. passim*. Walton, *Proleg.* iii. §§ 38—56. pp. 125—173. Carpzovius, *Crit. Sacr. Vet. Test.* part i. c. v. § 7. pp. 242—27. Pfeiffer *Crit. Sacr.* c. iv. § 2. Gerard's *Institutes*, pp. 32—38. Jahn *Introd. to Old Test.* pp. 111—114. Prideaux's *Connection*, vol. i. part 1, book 5. Bauer, *Crit. Sacr.* pp. 128—141. Whitfield, *Tract. on the Heb. Vow. Points*. Glassius, *Phil. Sacr.* pp. 14, 15, 28, 43, 102, 192. G. I. Vossius, *de Arte Gram.* Lib. I. c. 38. Lib. II. c. 8. R. Simon *Hist. Crit.* V. T. Lib. I. c. 27. Morinus *Exercit. de Ling. Primit. ubivis*. Is. Vossius *Dissert. Chronol.* p. 248. Leusden *Phil. Ebr.* Dissert. 13, seq. Calvin in *Zech.* xi. 7. Jos. Scaliger *Epist.* 243. Piscator *ad Gen.* xv. 8. Grotius *ad Mat.* v. 18. Lud. de Dieu *Gram.* Lib. I. c. 7. Loescher *de Caus. Ling. Heb.* Lib. II. c. 3. Erpenius *Praef. in Arcan. Punct. Cappelliani*. Alex. Morus in *Causa Dei*, pp. 73, 74. Wasmuth *Vind. Hebr.* c. i. § 3, p. 105, seq. Fagius, *Not. ad Targum Gen.* xlvii. 24.

§ 6. OF THE VOWEL SIGNS.

1. The vowels in Hebrew are represented by small strokes and points, variously arranged, and placed either above, below, or in the centre of the consonants to which their sounds severally pertain. Thus the sound of *a* in *far* in connection with the letter כ is represented by the figure (,) placed thus, כ = *ba*; and so of other vowel-sounds. These marks, usually termed *Vowel-points*, are ten in number, of which five are long and five short. Their names, forms, position, and power may be learned from the following table;—

I. LONG.

Name.	Form.	Power.	Rep. by	Position and Pronunciation.
קָמֶץ Kamets	ֿ	<i>a</i> in <i>far</i>	ā	בָּל <i>bāl</i>
צֶרֶי Tseri	ֿ	<i>a</i> in <i>hate</i>	ē	בֶּל <i>bēl</i>
חִירֶק Hireq } magnum	ֿ	<i>i</i> in <i>pique</i>	ī	בִּיל <i>bīl</i>
חֹלֶם Holem	ֿ	<i>o</i> in <i>go</i>	ō	בֹּל <i>bōl</i>
שׁוּרֶק Shureq	ֿ	<i>oo</i> in <i>moon</i>	ū	בֻּל <i>būl</i>

II. SHORT.

פָּתַח Pattah	ֿ	<i>a</i> in <i>hat</i>	ă	בַּל <i>bāl</i>
סֶגוֹל Segol	ֿ	<i>e</i> in <i>met</i>	ĕ	בֶּל <i>bēl</i>
חִירֶק Hireq } parvum	ֿ	<i>i</i> in <i>pin</i>	ĭ	בִּיל <i>bīl</i>
קִבּוּץ Kibbuts	ֿ	<i>u</i> in <i>pull</i>	ŭ	בֻּל <i>būl</i>
קָמֶץ חָטַף Kamets } Hateph	ֿ	<i>o</i> in <i>not</i>	ō	בֹּל <i>bōl</i>

REMARKS.

1. The consonants are to be sounded *before* the vowels and not *after*; as בּ *bā*, not *āb*; שְׁלֹם *shā-lōm*, not *āsh-lōm*. A single exception to this occurs in the case of Pattah Furtive, § 11.

2. The names of the Vowel-points are derived for the most part from the position of the organs in pronouncing them. Thus קָמֶץ *Kamets* signifies *contraction* (i. e. of the mouth); פָּתַח *Pattah*, *opening* (i. e. of the mouth); קִבּוּץ *Kibbuts*, *compression* (i. e. of the lips), &c. On the other hand, סֶגוֹל *Segol*, a *cluster of grapes*, derives its name from its form; and קָמֶץ חָטַף *Kamets Hateph* is merely the Hebrew expression for *Kamets short*, so called to distinguish it from simple Kamets. See § 19.

3. It would seem from the analogy of Hebrew forms that these names קָמֶץ *Kamets*, פָּתַח *Pattah*, צֶרֶי *Tseri*, חִירֶק *Hireq*, שׁוּרֶק *Shureq*, סֶגוֹל *Segol*, have been altered from the original קָמֶץ *Kemets*, פָּתַח *Pethah*, צֶרֶי *Tseri*, חִירֶק *Hereq*, שׁוּרֶק *Shoreq*, סֶגוֹל *Segol*, in order that they might have, in the very

first letter, the vowel-sound which they are intended to represent. With a view to preserve uniformity in this respect throughout, some Hebrew grammarians write *Sēgōl* (רָ), *Kübbuts*, and *Kömetz-Hateph*.

4. After the vowel-signs above given began to be attached to the text, they often came in contact with the ancient vowel-letters (§ 1. 2.), as, פִּתְּחֹב, פִּתְּחִיב, and although a double vocalization often thus occurred, the power of the consonant being merged in that of the vowel, yet they both remained unchanged beside each other; the ancient one, because they could not omit the primitive vowel-letter, and the new, because it so far exceeded the old in adaptedness to the end. When ך or ך, for instance, thus concur with a sign for a vowel, as in פִּתְּחִיב, פִּתְּחִיב, it is called *scriptio plena*; when the sign for the vowel stands alone, as in פִּתְּחִיב, פִּתְּחִיב, *scriptio defectiva*. In regard to the actual use, however, of the one or the other of these modes of writing, much was left to the discretion of the transcriber, as the same word is often found in very different forms, e. g. הִקְרִימוּהִי *I have raised up*, Ezek. 16. 60, הִקְרִימוּהִי Gen. 26. 3, הִקְרִימוּהִי Jer. 23. 4, or הִקְרִימוּהִי as in other editions. Yet it may be remarked, that the *defective mode* was most commonly employed when a word received an augment at the end, as צִדְקִים, צִדְקִים, קוֹל, קוֹל, זָבִיב, זָבִיב; and that in the later books of the Old Testament the use of the *full*, and in the earlier, that of the *defective mode*, is most frequent.

5. Admitting that the present vowel system was elaborated and adopted gradually, as later grammarians are generally agreed was the case, the progressive steps by which the signs arose, were probably the following: (1.) The most simple and ancient we may suppose to have been a point *above* to signify the high sound, and a point *below* to signify the deep or low sound. (2.) These were afterwards, when they began to distinguish each of the five vowels, so limited that (˘) continued to be used for *o*, (˙) for *i*, which is in accordance with the nature of these sounds (§ 7. 3.), while (—) must have been early appropriated to *a*, because they endeavored, as much as possible, to write the signs *under* the letters, as being the most convenient method. For distinguishing the sound of *e* from that of *i*, they added an additional point to the sign of the latter, thus, (˙˙), which shows the origination of Tseri. The obscurer *u* was expressed by bringing down the *o*-point to the middle of the letter; and thus a point was always placed in the middle of ך (ך) whenever that letter was used in the ancient mode of writing to express *u*; when it was not, the more distinct sign (˙) was written under the letter, whether the vowel there was long or short; so that both are often mutually exchanged as being perfectly equivalent to each other, as בְּרִיבִים and בְּרִיבִים, אֵלִי and אֵלִי, הִבְּחִי and הִבְּחִי, זָבִיב and זָבִיב. (3.) Lastly came the distinction of sounds as long and short. This applies less to *i* and *u*, because their quantity is naturally more limited, and because from the connection of the word and the ancient mode of writing it can generally be easily inferred; but (˙˙) was distinguished from (˙˙), so that the latter remained for *e*, and the former was used for short or sharp *e*; while (—) was lengthened by another stroke to (—) for the distinction between *ā* and *a*; and short *o* became represented by the same sign.

6. This last peculiarity is very remarkable; for *â* and *ø* could not originally have been written with the same sign. That they are now so written has probably arisen from a confusion in later times of two signs which were originally somewhat similar ( $\overline{\text{r}}$ ) and ( $\overline{\text{r}}$  or  $\text{r}$ ), and from a like confusion, by the later Jews, of the sounds of *a* and *o* themselves. This incorrect pronunciation of *o* for *a* is still prevalent among large bodies of modern Jews, particularly those of Poland; but it is impossible that the punctuation which in other cases distinguishes long and short vowels so minutely, could have originally set out with this utter confusion of *â* and *ø*, and such total forgetfulness of all forms. Great indistinctness and perplexity have actually come into the otherwise clear vowel system from this source; as must necessarily be the case from an attempt to distinguish *different* sounds by the *same* sign. The fact is, that in the present mode the distinction between *â* and *ø* has to be determined, not by the symbol, but by a familiar acquaintance with the etymology of the language; so that the object of the sign, which is to be intelligible to the eye, is effectually frustrated.

7. Though we have in the above Table distinguished the vowels as *long* and *short*, yet it is to be remarked, that these terms are somewhat loosely employed in this application of them, as the *laws of quantity*, which have been reduced to so exact a system in the Latin and Greek, are altogether foreign to the genius of the Hebrew. The distinction is adopted rather as a matter of convenience, than one of perfect accuracy; although it has still such a general approximation to truth, that while the learner is in no danger of being led by it into any material error, it will be found, from its superior simplicity, to possess decided advantages over the complex and elaborate classifications of some modern grammarians. Of the vowels denominated *long*, those which are accompanied by a *quiescent* (§ 4. c.) or *impure* (§ 7. 5.) letter, are best entitled to that character, viz., Hireq Magnum, Holem, Shureq, and Segol. Kamets is in itself more doubtful. It stands in many cases for a vowel originally short, and can only be considered long from the syllable's closing with a vowel sound, or having the tone accent upon it. Thus in דָּבָר, זָהָב, where both these conditions exist, the original form of the words was undoubtedly דִּבֵּר, זָהָב, but the pointing has been changed in consequence of the operation of the causes mentioned § 27. c. And the Kamets is said to be *long*, principally for the reason that it is *longer* than the Pattahh. So with Tseri in שֹׁפֵט, where it is put by the force of the tone for Segol (שׁוֹפֵט), while the Holem in the first syllable is intrinsically and immutably long. On the contrary, the Kamets in אֶבֶר, being used for original Pattah (אֶבֶר) is only adventitiously long. See a fuller development of the principles regarding the *quantity* of the vowels, § 27.

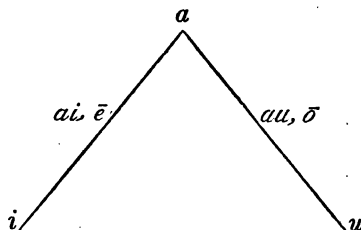
§ 7. VOWEL SOUNDS AND LETTERS.

1. The primary and fundamental vowel sounds of the Hebrew and the Shemitic languages generally are those represented by the



letters A, I, U.\* Of these A is the purest and most *native* sound, and is consequently predominant in the language. I and U, being pronounced with a more distinct compression of the anterior organs, are of firmer and more substantial sound, and hence they easily change into their still firmer semi-vowels J (pron. *yea*) and V, and are also, from their close inter-relation, easily attracted to and exchanged for each other, I being only the sharper, U the obscurer sound, but both being deeper than their common opposite A.

2. These radical vowel sounds have, however, a very strong tendency to *softening*, so that each sound may be changed into a feebler one closely related to it. A, for instance, becomes broader and descends to E; I and U expand themselves, and ascend to E, O; while the diphthongs *ai* and *au* melt into the softer sounds  $\bar{e}$  and  $\bar{o}$ , which again, as a possible case, may be further changed into the simple  $\bar{i}$  and  $\bar{u}$ . This mutual affinity of the vowel sounds may be not inaptly represented to the eye by the following diagram;—



Let the experiment be made according to this scheme, and it will be found, that in passing vocally from *a* to *i* the opening of the lips is the most elongated, and in passing from *a* to *u*, the most contracted, that the muscles of the mouth will admit; and that *ai* and  $\bar{e}$  on the one side, and *au* and  $\bar{o}$  on the other, represent the natural intermediate sounds between these extremes. The mouth is in fact in this case converted into a kind of tube, which is lengthened or shortened according as the sound of *i* or *u* is to be given. This view of the subject is important from the fact, that the reciprocal

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\* It is important for the learner to be advised in the outset, that the English letters here and elsewhere employed to illustrate the vowel system, have not their ordinary sounds. On the contrary, they are to be considered as representing the sounds assigned to them in the preceding Table (§ 6.) in the column headed 'power.' With our utmost efforts, it is impracticable to attain perfect precision in this point, but our remarks may perhaps be sufficiently intelligible if it be recollected that A ( $\hat{a}$ ) is to be sounded as *a* in *far*, *father*; E ( $\bar{e}$ ) as *a* in *hate*; I ( $\bar{i}$ ) as *ee* in *queen*; and U ( $\bar{u}$ ) as *oo* in *moon*.

changes and commutations of the vowels, hereafter to be detailed, are governed in great measure by the mutual affinities here disclosed.

3. Now it so happens that the three dominant vowel sounds above exhibited correspond so nearly with those indicated by the *Evi* letters  $\alpha$ ,  $\gamma$ ,  $\eta$ , that the latter have not only been considered by grammarians as representatives of the former, but also as affording a philosophical basis for the arrangement of the whole of the vowel signs into three distinct classes coinciding with these three leading letters. They will of course be ranged as follows:—

Ist Class ; A-sound, corresponding Vowel-letter א.	$\left\{ \begin{array}{l} \overline{\text{א}} \text{ Kamets.} \\ \text{א} \text{ Pattah.} \\ \underline{\text{א}} \text{ Segol, long.} \end{array} \right.$
IId Class ; E and I-sound, corresponding Vowel-letter ׀.	$\left\{ \begin{array}{l} \overline{\text{׀}} \text{ and } \underline{\text{׀}} \text{ Long Hireq.} \\ \text{׀} \text{ Short Hireq.} \\ \overline{\text{׀}} \text{ and } \underline{\text{׀}} \text{ Tseri.} \\ \underline{\text{׀}} \text{ Segol short, and } \overline{\text{׀}} \text{ long.} \end{array} \right.$
IIId Class ; U and O-sound, corresponding Vowel-letter ׁ.	$\left\{ \begin{array}{l} \text{ׁ} \text{ Shureq.} \\ \underline{\text{ׁ}} \text{ Kibbutz.} \\ \text{ׁ} \text{ and } \underline{\text{ׁ}} \text{ Holem.} \\ \overline{\text{ׁ}} \text{ Kamets Hateph.} \end{array} \right.$

The vowels belonging to any one class are termed *kindred* to each other. Those of the first class are denoted by *vowel-signs* alone. In both the other classes the long are distinguished by an accompanying vowel-letter or quiescent usually termed *homogeneous*. Of these quiescent letters, and of the manner in which they are combined in pronunciation with the several vowels, see § 18.

4. Gesenius objects to the phraseology which represents a vowel-letter (either א, ר, י, or ה) as *resting* or *quiescing* in a vowel-sign, and proposes so to modify the expression, that it shall be said, that such a letter is pronounced *as* or *by* such or such a vowel. Thus, for instance, he would say that

is expressed by Hireq, Tseri, or Segol;

$$(\text{---}, \text{---}, \text{---})$$

by Holem and Shureq (י and ה).

As the common method, however, besides being far more brief and convenient, is founded on a distinction of the *Ehevi* letters as *quiescent* and *moveable*, for which there appears to be a sufficient ground, it is doubtful whether the phraseology either will be done away or ought to be; and we have accordingly retained it in the present work.

5. It may here be remarked also, that vowels to which quiescent letters properly belong, whether written or not, are sometimes termed *impure*, while those destitute of such an accompaniment are styled *pure*. Thus the vowels in **בַּא, אַא, בִּיר, קוֹל, קוֹם**, are *impure*; and so also are those in **רַר, קַל**, and the final ones in **שְׁלֶשֶׁם**, the true form of the words being **רִיר, קִיר, שְׁלִישִׁים**; a fact, however, which can only be determined by a knowledge of the etymol-

ogy of the words. On the other hand, the vowels in **אָב, יֵד, לֵב, מֵן**, are *pure*. The distinction, however, is not of much practical importance, being in fact nothing more than a different mode of saying that a vowel has or has not a quiescent united with it. Yet the terms are occasionally employed in the subsequent pages.

## OBSERVATIONS ON THE VOWELS.

I. *The Long Vowels.*

(a) **KAMETS** ( $\text{ֿ} = \hat{a}$ ). This point is sometimes called *Kamets long*, to distinguish it from *Kamets Hataeph*, of the same form, but having the sound of short *o*. Rules for distinguishing them will be given in a subsequent section, § 19. As to the pronunciation of Kamets, there is no small diversity of usage, both among Jews and Christians. By the Spanish and Portuguese Jews it is sounded as *a* in *far*, e. g., **בָּרָא** *ba-ra*; by the German and Polish Jews as *o* in *bone*, e. g., **בֹּרָא** *bo-ro*. In this country the authority of Prof. Stuart's Grammar, in the first instance, has given currency to the intermediate sound of *a* in *hall*, and that sound was adopted in the first edition of this Grammar, especially from its standing in such marked distinction from Pattah. But on further reflection, I have seen reason to give a decided preference to the sound of *a* in *far*; for, (1) The sound of *a* in *hall* is nowhere, that I can learn, given to Kamets out of our own country. To the Hebrew scholars both of Germany and England it is wholly unknown; nor is it ever heard among native Jews in any part of the world. (2) The scheme of vowel-sounds exhibited § 7, agrees with this sound of Kamets, and with no other. The primitive and most natural sound of the vowel is undoubtedly that which is made by simply opening the mouth and expelling the breath from the lungs; and this is clearly the sound of *a* in *far*. But if Kamets does not represent this sound, it has no representative, for Pattah, which comes nearest to it, requires some degree of compression of the organs. On the whole, therefore, the author does not hesitate to recommend to the student of Hebrew to accustom himself from the outset to give to this vowel the sound above indicated. Though perhaps less euphous, it is more proper.

## P R A X I S.

**אָב, שָׁח, קָח, מָא, יָא, יָד, בָּ, אָ**  
*lâk, shâh, qâh, mâ, nâ, dâ, bâ, â.*

(b) **TSERI** ( $\text{ֿ} = \bar{e}$ ) This vowel is always written under the line, and is marked by no special anomalies or peculiarities.

## P R A X I S.

**שֵׁח, יֵר, יָח, יָא, יָל, יָל, יָל, יָל**  
*sêh, rē, pēh, rē, gē, mē, tē, ē.*

(c) **HIREQ magnum**, or *long* ( $\text{ֿ} = \bar{i}$ ). The letter Yod (**י**) in connection with this vowel is termed its *fulcrum*. It is a usual, but not an invariable attendant of the vowel; being omitted, for instance, though analogically due, in **נִר** (**נִיר**) *nîr*, **דָּר**, **דָּר** (**דָּר**) *dâ-vidh*, **חָר** (**חָר**) *hō-ridh*. The presence of the **י** is, however, with few exceptions, the grand mark of distinction between

*Hireq magnum*, or long, and *Hireq parvum*, or short. Accordingly  $\text{הִירֵק}$  is pronounced *dīl*=*deel*, while  $\text{הִיִּק}$  has the sound of *dīl*; and so generally.

P R A X I S.

הִירֵק, זִירָה, מִירָה, גִּירָה, דִּירָה, בִּירָה  
*rīq, zīph, mīn, gīl, dīn, vī, bī.*

(d) **HOLEM** ( $\text{י}=\bar{o}$ ). Here also the  $\text{י}$ , like the  $\text{י}$  in the case of *Hireq*, is merely a *fulcrum* to the vowel, which is essentially complete in the point ( $\bar{\text{—}}$ ) written above the line. The  $\text{י}$  accordingly is very frequently omitted, as  $\text{קֹל}$  *qōl* for  $\text{קֹיִל}$ ;  $\text{תֹּרָה}$  *tō-hū* for  $\text{תֹּרִיָה}$ . As a general rule, the  $\text{י}$ , when thus used as an appendage to *Holem*, loses its original consonant power, and *quiesces* in the *Holem* (§ 18). This is obvious in the examples just given. But there are numerous cases where this quiescence does not take place. If, for instance, the  $\text{י}$  has the *Holem*-point *above* and a vowel *under* it, it is to be pronounced as a consonant; e. g.,  $\text{יִרְחָה}$  *yē-hō-vāh*, not *yē-hō-āh*;  $\text{לֹרָה}$  *lō-vēh*, not *lō-ēh*;  $\text{קִירָה}$  *qō-vīm*, not *qō-īm*. In like manner, the word  $\text{עֶרְוָה}$  for  $\text{עֶרְוִיָה}$  is pronounced *ā-vēn*, though the  $\text{י}$  be destitute of a vowel subscript. The point in this case ought to incline a little to the left of the apex of the  $\text{י}$ , but Hebrew types are seldom constructed with sufficient accuracy to mark this distinction. The relation of *Holem* to the diacritical point over  $\text{ש}$  and  $\text{ז}$  is peculiar. In order to avoid the concurrence of two points, which would happen when  $\text{י}$  is preceded by  $\text{ש}$ , as in  $\text{שִׁירָה}$ , or succeeded by  $\text{ש}$ , as in  $\text{מִשְׁרָה}$ , the  $\text{י}$  is in such cases often omitted altogether, and the words written  $\text{שִׁירָה}$  and  $\text{מִשְׁרָה}$ . When thus used, the point performs the double office of marking the vowel and distinguishing the letter; as it shows, in the above examples, that the first is to be pronounced *sō-nē* (not *shō-nē*), and the second *mō-shēh* (not *mō-sēh*). The general rule, therefore, is, that the point over the right tooth of  $\text{ש}$  ( $\text{ש}$ ) is to be read as *Holem* if the preceding letter has no vowel of its own; as  $\text{מִשְׁרָה}$  *mō-shēh*,  $\text{דִּירָה}$  *dā-rōsh*,  $\text{חִשְׁרָה}$  *hō-shēh*,  $\text{שִׁלְשִׁיָה}$  *shē-lō-shīm*. That over the left is to be read as *Holem* if the  $\text{י}$  has no vowel point of its own, but the following letter has; as  $\text{שִׁירָה}$  *sō-vēr*,  $\text{שִׁירָה}$  *sō-hēl*,  $\text{נִשְׁרָה}$  *nē-sō-īm*. On the other hand,  $\text{שִׁ}$  with two points, beginning a word is read *sho*, as  $\text{שִׁמְרָה}$  *shō-mēr*, but ending a word or syllable is read *ōs*, as  $\text{יִרְפֹּשׁ}$  *yīr-pōs*; consequently in the middle of a word it is to be read as *s* when it has either a vowel or a Sheva (§ 9); as  $\text{בִּשְׁמָה}$  *bō-sēm*,  $\text{נִשְׁרָה}$  *nō-sē-īm*.

P R A X I S.

בִּירָה, דִּירָה, כֹּל, שֹׁן, חֹשׁ, חֹשֶׁה  
*hō-sēh, hōsh, sōn, kōl, dōm, vō, bō.*

(e) **SHUREQ** ( $\text{י}=\bar{u}$ ). This vowel-point always follows the consonant to which its sound belongs, and is written in the bosom of its fulcrum  $\text{י}$ , from which it is never separated. It is not however to be confounded with *Dageshed Vav* ( $\text{י}$ ), of the same form. They are distinguished by *Shureq*'s never having a vowel under it, whereas *Dageshed*  $\text{י}$  always has either a vowel or a *Sheva* under it, except when *Shureq* follows it. Thus  $\text{קִירָה}$  is read *qūm*, but  $\text{קִירָה}$  is sounded *qīr-vām*. So  $\text{רִירָה}$  *rāv-vāh*,  $\text{רִירָה}$  *rāv-vū*, without



## CHAPTER III.

## § 8. SYLLABICATION.

1. *Preliminary Remarks.*—There exist in Hebrew, essentially, three gradations of sounds;—(1) The *Syllable*, as the first and most simple sound, a sound intrinsically forming a member of a word, yet capable of being viewed and treated as independent and separable; (2) the *Word*, generally polysyllabic, and in that case holding together and uniting all its syllables by means of one syllable distinguished by the tone, but still closely connected with the proposition; and (3) the *Proposition*, or a limited expression of thought, generally consisting of several words, keeping all its words together by the sense of the speaker as indicated by the rise and fall of the vocal intonations, and particularly by the pause at the end. The movements of all oral sounds are within this circle, and the three governing principles are (1) the *vowel* for the syllable, (2) the *tone* for the word, and (3) the *sense* and the *pause* for the proposition.

2. In the *syllable*, vowel and consonant form an inseparable whole, but the vowel is the centre, the power which alone moves and unites. A vowel is a sound in itself distinct, either uttered pure (*a*), or compressed by the organs above or below (*i*, *u*) according to § 7. 1, but still resounding uninterrupted from the open mouth. This vowel-sound, however, though in itself a pure breathing, is at the same time sustained and modified by the intrinsically mute action of the organs of speech, viz. the lungs, throat, tongue, and palate (i. e. by the consonants); and since these sounds are much more manifold than the vowels, the number of possible syllables is very great. The vowels, therefore, properly considered, are the animating elements of the language, but compared with the shorter but firmer consonants, they are merely its finer, feebler, more pliable part, and hence in the formation of words the nicer and more intellectual distinctions of meaning are produced by them. At the same time it is to be remarked that although vowels and consonants are essentially different, yet there are certain mutual approximations between them, as *i* (*ee*) and *u* (*oo*), which are formed by a contraction of the organs, are more firm and substantial, i. e. come nearer the nature of consonants, than the pure *a*. And so of the consonants themselves, some are harder, and some more soft and liquid than others.

3. As a general characteristic, the Shemitic languages are well supplied with vowels-sounds, and for the most part avoid a concurrence of closely joined consonants, particularly at the beginning of a syllable, § 9. 1. This principle is most deeply interwoven with the whole system of word-formations, and constitutes one of the fundamental peculiarities of this family of languages. The Hebrew, however, is not the most vocalic of the Shemitic languages, and especially is it incapable of sustaining a short vowel in a simple syllable (§ 27.), as the Arabic in *kā-tā-lā*, and the Greek in *i-γῆν-ῆ-ρᾱ*. A short vowel can only remain in such a syllable when the tone sustains and animates it with new power; in other cases, as a general rule, it falls away. But as this does not

invariably happen, whenever, from any cause, a vowel originally short remains in a simple syllable, it regularly becomes long to sustain itself, § 27.

4. The general nature of the Hebrew syllable may be deduced from what we have now said. As the language according to a fundamental rule tolerates no short vowel in a simple syllable, therefore to form a syllable there must be a vowel supported by its own inherent length, or by its relative position in the syllable. With this very important preliminary principle before us we are prepared to enter upon the detail of the constitution of syllables, upon which, when once the letters and vowel-signs are mastered, the whole art of reading Hebrew depends.

5. Syllables in Hebrew are either *simple* or *mixed*; or, as they may be otherwise termed, *open* or *close*.\* A *simple* syllable is one which terminates in a vowel sound, whether with or without a quiescent letter, בַּ *bâ*, נָ *nâ*, רֶ *rê*, without a quiescent; בָּא *bâ*, לוֹ *lô*, מִי *mî*, זֶה *zeh*, with a quiescent. Such a simple or open syllable usually terminates in a long vowel, but it may have a short one, provided it be accompanied by the tone (§ 27.), as מַיִם *mā-yim*, בָּיִת *bā-yith*.†

6. A *mixed* syllable is one which terminates in a consonant sound, as אֵל *ēl*, אֵי *ai*, מוֹת *mūth*, כּוֹל *kōl*. So לֶמֶךְ *lā-mādh*, מֶלֶךְ *mē-lēk*, בָּיִת *bā-yith*, the first syllable is simple, the second mixed. The vowel for the most part in such close or mixed syllables is short, being compressed in utterance and firmly attached to its connected consonant. It is only when the tone adds its influence at the end of a word that the voice permits the vowel in a mixed syllable to be sounded full without compression, as בָּם *bām*, דְּבַר *dā-vār*, מִלְכָּם *māl-kām*, where it is long. See § 21.

7. We have remarked above that although the Hebrew, as a general rule, tolerates *only one consonant at the end of a syllable in the middle of a word*, yet a *final syllable*, which is freer and more sonorous, may admit of being closed with two different consonants. To this, however, it is requisite that the pronunciation of the last consonant in such a combination should be easy, that is to say, that it should be a letter capable of being so attached as to be distinctly heard, especially after a liquid, as אֶרֶד *ard*, נֶרֶד *nard*, חֶגְדִּית *hig-dāth*, כֶּחָבִית *kā-thābt*, יֶשֶׁק *yāshq*. But where this condition does not exist, then a very short toneless vowel is inserted as *euphonic* or *auxiliary* before the last consonant, namely the short *e* (Segol), the most spontaneous sound in these and similar cases,

\* Instead of *mixed*, Ewald usually employs the epithets *compound* or *shut*; a half-mixed he denominates a *half-shut* syllable. This phraseology is occasionally followed in the present work.

† The perpendicular stroke in these words (·) technically called *Metheg* (§ 17.), is used as an accent to denote the tone-syllable. It is employed for a similar purpose generally throughout the work, except in the chapter which treats expressly of *Metheg*. ●

as סָפֵר for סֵפֶר, קָדֵשׁ for קִדְשׁ. The particular cases in which this *euphonic* vowel is or is not used, can only be understood by a knowledge of the principles of formation. The following may serve as an epitome of them. (1) In the second pers. sing. fem. pret. of the verb universally (קִשְׁתָּ) the hard sound is always retained, because ת attaches itself easily and closely to any consonant. (2) In those verbal forms which are produced by apocopation (§ 34. 4.) the euphonic vowel is introduced only occasionally, as יִרְבּ *yirr*, and יִרְבּ *yi-rev*. (3) All the nominal forms constituting the class called *Segolates*, described hereafter, regularly adopt this mode of facilitating their pronunciation, as מִלְּךָ for מֶלֶךְ, וְדָדָּ for וְדָד, &c.

§ 9. SHEVA.

1. As before remarked, a leading and fundamental peculiarity of the Shemitic family of languages is, that they are rich in vowel sounds and do not tolerate a great accumulation of consonants, and especially that they never begin a syllable with two or more closely joined consonants, as often happens in European languages, e. g. *κτείνω*, *σπλαγχνά*, *Ptolemy*, *bdellium*, &c. But while this is the case, it is a remark of equal importance, that the genius of the Hebrew forbids that any word or syllable should begin with a vowel. A simple consonant must always necessarily precede the first vowel in a word, although such consonant may be either one of the weakest class, a mere gentle breathing, answering to the *spiritus lenis* of the Greeks (§ 25. 1.), as אֶמָר 'emār, וְאִמִּין 'umīn, אֶתָּבָה *ektōb*, יִשְׁאֵל *yish-āl*, or one of the most firm and substantial, as הָר *hār*, לֵי *lō*, מִתָּבָה *mīk-tāv*.

2. As the language then has an insuperable repugnance to such a combination of sounds as is heard in the English words *brand*, *bled*, *tramp*, &c., in order to avoid this, the Hebrew adopts a peculiar expedient in the use of the character called *Sheva* (שְׁוָא), indicated by the figure (:) and representing the light fleeting vowel or half-vowel sound of *ē* in its most hurried pronunciation, as in *tetigit* in Latin, or *tenement* in English. Thus פָּרִי *pri*, not *pri*; בָּטִיל *kesil*, not *ksil* or *xil*; בְּנוֹ *benō*, קֶטֶל *qetōl*, all which are to be regarded as strictly monosyllables. According to this analogy the words above mentioned would be pronounced *berand*, *beled*, *teramp*, &c. This *Sheva* is termed *simple* to distinguish it from the *composite Shevas* peculiar to the Gutturals, of which an account will hereafter be given (§ 10). It is found at the beginning and in the middle of words, but as a general rule, a consonant at the end of a word does not receive *Sheva*, as אֵם *em*, קָטַל *qātāl*. This is owing to the fact,



that as one main object of the Sheva is to indicate the absence of a vowel, its insertion under a final letter is unnecessary, because from the very principles of formation, almost all words end in a consonant without a vowel, so that the last consonant may safely be *assumed* to be vowelless. To this, however, there are the following exceptions ; (1.) When the final letter is ך, which always takes it, as רַךְ *rāk*, מֶלֶךְ *mē-lēk*. (2.) When a word ends in two consonants both receive Sheva, as יָפֶתֶ׃ *yapht*, יֵשֶׁ׃ *yēsh*, הִגְדַּלְתָּ׃ *higdalt*. (3.) When the final letter has Dagesh (§ 12.) inscribed, Sheva is written, as אֵ׃ *ā*, שָׁמַעְתָּ׃ *shā-mā-ā*, נָתַתָּ׃ *nā-thāt*, יִחַדְתָּ׃ *yī-hhād*. (4.) In the following anomalous cases it also occurs, viz. הָיִתְּ׃ *hā-yith*, and בָּאֵת׃ *bāth*, 2 Sam. 14. 2, 3. But wherever a letter occurs without a Sheva either in the middle of a word, or at the end after a Sheva, it denotes that such letter has no consonant power in such a position, but is to be considered as wholly mute or quiescent (§ 18.), as חֶזֶ׃ *hhez*, בֵּן׃ *bēn*, עֶלְיָ׃ *ā-lē-kā*, עֶלְיָ׃ *ā-lāv*. The ׀ in such cases as חֶזֶ׃ above, וָיָרָ׃ *vā-yār*, הֶעֱלֵתָ׃ *hē-ve-thā*, &c., is termed *otiant* or *in otio*, as is also י in such words as עֶלְיָ׃, דְּבָרֶיךָ׃, בְּנֵיךָ׃, &c.

3. It is to be borne in mind, that we are here considering Sheva entirely in reference to its office as *an element of pronunciation*. But its use in the language is by no means limited to this. Its very name, as usually interpreted (וָנִי *vanity, vacuity, nothingness*), carries in it a striking intimation of another end designed to be answered by it, viz., to denote the absence or *negation* of a vowel, and that too as the result of the operation of established laws, and not as the consequence of oversight on the part of transcribers. Viewed in this light, it is not properly to be regarded as a vowel, *but as the substitute for a vowel*, in which relation it enters essentially into the system of vowel-changes hereafter to be detailed.

It may also be observed, that although the primitive and most legitimate sound of the simple Sheva is properly represented by the short *e* as above described, yet it would seem, from the hints of the early grammarians and the usage of the Septuagint, that its sound was in many cases modified by that of the following vowel, so as occasionally to approximate nearer to the sound of *a*, *i*, *o*, or *u*, than of *e*. Thus, for instance, in the Greek of certain proper names, we find סָדֹם represented by Σόδομα, שָׁלֹמֹן by Σολομων, שָׁמַיִל by Σαμηλ, and עֲבֹרֹת by Εβαρωθ. This is similar to the Latin *momordi*, *pupugi*, *pepigi*. So in דְּבָרֶיךָ, as the Sheva is a substitute for Kamets (דְּבָרֶיךָ), the Rabbins inform us that the original vowel exerts some degree of influence upon the Sheva, causing it to be sounded very nearly as *d<sup>a</sup>vār* instead of *d<sup>e</sup>vār*. In like manner before a Guttural the same effect is produced, as דְּעָרָ׃ *d<sup>a</sup>ū* instead of *d<sup>e</sup>ū*. But however this might have been anciently, such niceties of utterance are now not at all regarded, but simple Sheva when vocal has always one uniform sound, viz., that of short *e* as above stated.

4. In allusion to its office as aiding in the enunciation of initial consonants, Sheva is termed *mobile*, *moveable* (נָע),\* i. e. *vocal*, *audible*, *sounded*; but when occurring at the end of a syllable, *quiescent* (נָח), i. e. *silent*, *unpronounced*. The former character it of course uniformly sustains,

(a) At the beginning of words, as לָבַב *lāv*, דָּרָה *derō*, דְּבָרִים *devārīm*.

(b) In the middle of words after another Sheva, as יֶקֶטֶל *yāq-tēlū*, מִבְּחָה *mīz-behha*.

(c) Under a Dageshed letter (§ 12.), as קֶטֶל *qit-tēlū*, לֵבָב *līb-bekēm*. This is evidently equivalent to the foregoing, as such letter is to be considered as reduplicated, and each accompanied with Sheva; thus קֶטֶל = קֶטֶטֶל; לֵבָב = לֵבֶבֶב.

5. In other instances the character of Sheva as vocal or silent depends upon its peculiar relation to the syllable, which is less easy to be determined. The only question in any case is, whether it begins or ends a syllable. If the former, it is vocal; if the latter, silent. The solution of this point depends, as a general rule, *upon the quantity of the preceding vowel*. If the vowel be short, the Sheva is silent and the syllable of course mixed, as מֶקֶטֶל *māq-tēlū*, נֶמֶד *nāl-mādh*. If the vowel be long, the previous syllable being already complete, the Sheva goes to the succeeding one, and becomes vocal, just as at the beginning of a word, as קֶטֶל *qā-tēlū*, תֶּלֶד *tē-lēdhū*. This effect however is reversed whenever the tone accent falls upon such a long vowel, it being an invariable rule in Hebrew, that *a long vowel with the tone should make with the ensuing Sheva a mixed syllable*, as שֹׁבֵנָה *shōv-nāh*, תִּקְטֹלֵנָה *tīq-tōl-nāh*. The fact of accentuation alone here renders the syllable mixed, nor without a knowledge of this fact could the learner determine whether in the above cases the correct pronunciation were *shōv-nāh*, *tīq-tōl-nāh*, or *shō-venāh*, *tīq-tole-nāh*. But there is usually no difficulty in ascertaining the tone-syllable of words, and consequently little or none in determining the true character of the Sheva. On the tone see § 21.

6. It is to be remarked, however, that the line of distinction which we, in common with most grammarians, have drawn above between vocal and silent Sheva, is not in fact always so broad as

\* A *moveable* letter is one which is *pronounced*. The term is used to distinguish such letters from those that are from any cause *quiescent*. A *moveable* Sheva is the same as a *vocal* Sheva.

might be inferred from our statement. A multitude of cases occur in which the Sheva cannot in strict propriety be considered as either fully vocal or silent; as for instance, where a vowelless consonant, and therefore one requiring Sheva, belongs neither to the preceeding nor to the succeeding syllable entirely, but floats, as it were, between them both. Thus in הלֵלִי the pronunciation is not properly *yāl-dhē*, nor *ya-l-dhē*, but rather *yallēdhē*. So בִּכְתֹּב *bikk'thōv*, not *bik-thōv*. In like manner, such cases as הלְלֵי *hallelu*, הִנְנִי *hinn'ni* are doubtless to be resolved on the same principle, though generally treated as having Dagesh forte (§ 12. 2.) implied. This kind of Sheva, which is of indispensable importance in explaining the peculiarities of Dagesh lene (§ 12. 7.), may be very appropriately termed *floating Sheva*, or *Sheva medial*, and the imperfectly mixed syllable which it forms, a *half-mixed* or *half-shut* syllable. The cases, however, in which such syllables arise, can be learned only from the principles of formation as detailed § 12. 10. a.

7. Those compound syllables whose final consonant is identical with the first consonant of the succeeding syllable, like קָלִי קָלִי *qāl-lū*, קָלִי קָלִי *qāl-lām*, צֶלֶץ צֶלֶץ *tsil-lō*, are marked by several peculiarities which require to be distinctly stated. As the sound arising from such a concurrence of letters is little more than a thickening or prolongation of the sound of one of them, it was doubtless deemed sufficient to express but one in writing. It will be evident, moreover, upon consideration, that when the two consonants only produce the same sound prolonged, the vowel is not so compressed as before two differing consonants which clash with one another. The sound of Pattah, for instance, is more open and free in גָּלִי-לִי *gāl-lī-nū* than it is in בָּנִי-לִי *bān-lā*, that is to say, the voice more easily dwells longer on the vowel in the former than in the latter. This is made still clearer from the fact, that in several instances, from the natural great protraction of the previous vowel, an adventitious letter has actually intruded itself, and prevented the usual reduplication, as קָמוֹשׁ for קָמוֹשׁ, a *prickly weed*, Hos. 9. 6, פִּלְגֵּשׁ for פִּלְגֵּשׁ *concubine*, Judg. 19. 1, 2, מִזְרִיגִים for מִזְרִיגִים *threshing sledge*, 1 Chr. 21, 23, דָּמָשֶׁק for דָּמָשֶׁק *Damascus*. But it is by no means uniformly the case that the same consonants coming together do thus coalesce in sound, for in order to render such a reduplication distinctly audible, a peculiar and appropriate condition of the sounds themselves is necessary. It is only possible for them to unite when there is not an immutable long vowel either between or before the two sounds to keep them apart, as is the case in סְבוּבָה, סְבוּבָה. Still less is the effect possible if the first of these consonants is in itself double, since its vowel is then as firmly supported as if it were long, as הִלְלֵל. As a general rule, the reduplication is most easy when the letters stand between two distinct vowels; and firm consonants are more capable of it than weak or liquid ones, and the unaspirated than the aspirated.

Hence there are gradations according to which it takes place. At the end of a word without a vowel it is of course impossible, § 12. 2. Again, if the consonant to be doubled begins the following syllable *without a distinct vowel*, as in *שָׁלַח, שְׁלַח*, it is more difficult, particularly in rapid utterance, to hear the reduplication distinctly, and it gradually disappears; as is evident from the omission of Dagesh in the above and multitudes of similar words, especially those of very frequent occurrence. Thus *וַיִּדְבֹּר* and *he spake*, for *וַיִּדְבֹּר*; *וַיִּשְׂאוּ* and *they raised*, for *וַיִּשְׂאוּ*; *חִלְלוּ* *praise ye*, for *חִלְלוּ*; *הִנְנִי* *behold me*, for *הִנְנִי*; *כִּסְאוֹ* *his throne*, for *כִּסְאוֹ*; and often with *ק*, as *מַקְלִי* *my staff*, for *מַקְלִי*; *מְבַקְשִׁים* *seekers*, for *מְבַקְשִׁים*.

§ 10. COMPOSITE SHEVA.

1. The essential nature and functions of all the Shevas are the same. They are a device for marking the various transitions from a purely consonantal to a distinctly vocalic utterance, which is effected by interposing the most fleeting and hurried sounds of *a*, *e*, and *o*, where the exigency requires them. Of these that of *ē* (simple Sheva) is the most spontaneous and frequent, and this occurs in connection with every letter of the Alphabet except the Gutturals. The pronunciation of *these* is so peculiar, that it cannot but modify in some degree that of the associated Sheva. The Gutturals having themselves a sound more open and kindred to *a*, they necessarily impart a portion of their own power to the accompanying Sheva, making its sound more distinctly vocalic. While therefore the punctuators have properly left the original sign of the Sheva in its place, they have connected with it the sign of each of the short vowels *ā*, *ē*, *ō*, to indicate more clearly the real character of the sounds to be uttered. These are usually termed by Jewish grammarians the *Hateph-vowels* (חֲטֵפִים *hurried, rapid*), and form the class represented in the following table:—

Composite Shevas.

Names.	Form.	Sounds.	Rep. by
חֲטֵף פָּתַח Hateph Pattah	ֿ	<i>a</i> in <i>lilany</i>	ā
חֲטֵף סֶגוֹל Hateph Segol	ֿ	<i>e</i> in <i>memory</i>	ē
חֲטֵף קָמֶץ Hateph Kamets	ֿ	<i>o</i> in <i>ivory</i>	ō

For the reason to which it is owing that *i* and *u* (י and ו) are never found as Hateph-vowels, see § 25. 6.

2. There are, however, some exceptions to the general rule of accompanying a vowelless Guttural with a compound Sheva; as

7.

they sometimes occur with simple Sheva, as יִחְדָּל instead of יִחְדַּל, יִהְיֶה instead of יִהְיֶה. Regard is had, however, in this usage to the comparative strength or weakness of the several Gutturals. As ח is the strongest of this class, it most frequently takes the simple Sheva; ה and ע but seldom, as נִבְהָתָה, נִמְעָתָה; and א, the weakest, seldom still, as יִאָסֵר.

3. No uniform principle appears to have been adhered to as to the kind of Sheva to be employed under the several Gutturals. The choice would seem to have been left entirely to the discretion of the writer, the same words frequently occurring with different Shevas. In general, however, ח, ה, ע, at the beginning of words are found with (ֿ), and א with (ֿ).

4. Although the Composite Shevas belong *appropriately* to the Gutturals, yet they are occasionally found under other consonants, in which cases their use seems to have been prompted by a desire to guard against the danger of mistaking a silent for a moveable Sheva in the middle of a syllable. There can be no doubt or danger on this score with Sheva at the *beginning* of a word, as יִלְוֶה, פָּרִי, בָּתֵּב, or *after* a compound syllable, as יִרְחֹבֶה, where Sheva may readily be known to be Sheva vocal by the necessity of the pronunciation. But in other cases, where this danger exists, the policy seems to have been to increase the audibility of Sheva as much as possible, for which purpose the form of a Hateph-vowel (composite Sheva) was given it, and more especially where this lengthening was at the same time favored by other circumstances of the sounds. Of these fleeting vowels the most natural and easy, viz. *a* (ֿ) is prevalently used; *e* (ֿ) is never found; and but seldom does an *o* (ֿ) obtrude itself, and that only on account of a powerful kindred *o* or *u*-sound in the neighborhood, as יִצְעֹקֶה for יִצְעֹקֶה, Jer. 22. 20. So, for substantially the same reason, תִּסְמָרֶה for תִּסְמָרֶה, 1 Sam. 28. 8. יִרְדֹּבֶה, Ezek. 35. 6. בָּתֵּבֶה, Lev. 10. 5. The remaining particular instances are, (1) Where the design is to show clearly that the syllable is only a very loosely mixed one (§9. 6.), especially on account of the obscure heavy *u*, which likes to be separate, as יִרְחֹבֶה *roo-tā-phash* (not *root-phash*), Job 33. 25, יִרְחֹבֶה Gen. 2. 12. So after the sharp *i*, as יִמְרֹחֶה, Ps. 12. 7, and with *Dagesh dirimens* (§12. 5.), as יִשְׁבֹּחֶה, Zech. 4. 12. More rarely after *a*, as יִהְרֹחֶה (from the interrogative הָ and יִהְרֹחֶה), Gen. 27. 38; and in a close compound syllable only where it is broken up by Maqqeph and Metheg, as יִצְחָקֶה־לֵּי, Gen. 21. 6. (2) Where the consonant has lost its reduplication, according to § 9. 7, and where therefore both syllables may be more easily intermixed, as יִתְאַצְרֶה, Judg. 16. 16. יִתְאַצְרֶה Gen. 3. 23. (3) Seldom after a long vowel, as יִתְאַצְרֶה Ezek. 4. 10, especially with the semi-guttural ה, as יִתְאַצְרֶה Gen. 27. 27—31. The influence of all these causes to keep the two sounds farther apart, is increased if the same consonant occurs twice in succession, as יִתְאַצְרֶה, Ezek. 35. 7, יִתְאַצְרֶה, 1 Sam. 2. 25, יִתְאַצְרֶה Gen. 24. 3, 8.

## PRAXIS IN SYLLABICATION.

אָלֹ, אָרִי, אָמֹ, יָחִיר, יָדֹ, מָרִי, קָטֹל, כָּלֹ, שָׁלֹ, יָרֹחַ, מָלֹא  
 m'lo, y'râh, sh'le, klû, q'tôl, m'rî, d'rô, h'hô-rî, â-mû, â-rî, â-lû  
 טָרֹם, יָקָטִיל, פָּקֹד, יָשִׁיר, לָמִיד, יָאֵב, מָאֵד, פָּרָמֵל, אָנִי, הָלֹא, יַעֲלִי  
 אָמֹת, יִלְחָם, עָרַפֵּל, נָדִיד, יָדִיר, הָלוֹם, נָדִיל, נִקְטֵל, יִסְלֶה, קָדֵשׁ  
 אָרְמֹן, חֲלָמֹד, אָרְנָמֹן, רִבְלָתִיר, קִטְנָתִיר, יִסְמָתִיר, נִרְדִּי, יִאֲמָרִתִּי, יִשְׁנָתִי, אֲבִלָתִי  
 בָּחִיר, תִּאֲמָרִי, יִעַקֵּד, בָּאֲמֹנָה, יִאֲחָבִי, בִּחְלָמִי, נִפְשִׁי.

## § 11. PĀTĀH FURTIVE.

1. This is a name given to Patah when occurring under either of the Gutturals ה, ח, ע, at the end of a final syllable, and preceded by a long vowel not of the A-class, in which case it is to be sounded *before* the consonant and not *after*. This is not an arbitrary, but a necessary usage. For as those letters cannot be pronounced after the vowels *e*, *i*, *o*, or *u*, at the end of a word without the intrusion of more or less of an *a*-sound (hence termed *furtive*), therefore in such words as רַעַ, רֹחַ, מְשִׁיר, since they naturally and of their own accord yield the pronunciation *rē-ā*, *rū-āhh*, *mā-shī-āhh*, the corresponding external indication of that sound is made to appear in the mode of writing, as רַעַ, רֹחַ, מְשִׁיר. As the Patah furtive, however, is merely a euphonic help and belongs not to the essential forms of words, it falls away upon the accession of syllables, as רֹחִיכֶם, רֹחֹת, רֹחִי.

2. *Patah furtive* never appears under the Guttural א, because this letter at the end of a word is always mute.

3. Besides Patah, Segol, and Hireq also, when occurring under the penult letter of a word, are often, from the office which they perform, termed *furtive* vowels (§ 8. 7.), but they are then as usual to be sounded after their consonants.

## § 12. DAGESH.

1. DAGESH (דָּגֵשׁ i. e. *hardening, strengthening*.) is the name given to a point inserted in the bosom of a consonant, as בּ, and serving the two-fold purpose (1) Of doubling the letter, as קָטֵל = קָטֵל *qū-tēl*, יָמִים = יָמִים *yām-mīm*, in which case it is called *Dagesh forte* (דָּגֵשׁ חֹזֶק); (2) Of *hardening* the aspirates, i. e. taking away their aspirate or softer sound, in which case it is termed *Dagesh lene* (דָּגֵשׁ קַל), as מַלְכָּה *māl-kāh*, יֻכְדֹּם *yūk-dōm*, חֲנֹדֶם *hîn-dōph*.

2. DAGESH FORTE. As the reduplication of a letter is most audible between two distinct vowels (§ 9. 7.), it follows that Dagesh forte has its appropriate place in the middle of a word, as סָבִיב *sāb-bū*,

מִדִּים *mid-dim*, קָטֵל *qāt-telū*. The final consonant of a word, as it cannot in the nature of the case be sounded double, does not receive Dagesh; but whenever in the course of flexion such a letter shifts its position and comes to stand in the middle of a word, the Dagesh due is inserted, as קָל *qāl* instead of קֶל (קֶלֶל), but pl. קָלִים *qāl-kim*; אֶפֶה *āph*, (אֶפֶה), pl. אֶפִּים *āp-pim*; יָצַר *y'tsar*, יָצַרְהוּ *y'tsar-rēh*, (§ 34. 4. c.). The Gutturals, according to § 25. 8. never receive Dagesh. As these letters from their nature are not susceptible of reduplication, whenever by analogy they *would* receive Dagesh, it is rejected and the omission compensated by lengthening the preceeding vowel, as וַיֵּצֵא for וַיִּצֵּא, בִּרְבֹּה for בִּרְבֵּה, וַיִּבְרָךְ for וַיְבָרֶךְ.

4. Dagesh forte is distinguished into *Compensative* and *Characteristic*; the former being used to supply the deficiency of a letter lost through assimilation or absorption (§ 24 3.), as יָגַשׁ *yāḡ-gāsh* for שָׁנָשׁ *shān-gāsh*, יִקַּח *yīq-qāhh* for יָקַח *yāl-qāhh*, אָפִי *āp-pī* for אָנִפִּי *ān-phī*; the latter denoting, not an accidental, but an essential peculiarity in the form of a word, as קָטֵל *qāl-tl*, the form of the Piel conjugation of the verb קָטַל in distinction from Kal, § 32.

5. Another distinction of Dagesh of considerable importance, termed by some grammarians *Dagesh dirimens*, arises in the following circumstances:—When the final consonant of a syllable in the middle of a word is not closely attached to the following syllable, but floats between both with a short half-vowel sound (§ 9. 6.), the voice almost spontaneously doubles it after the preceeding short vowel, as סִבְבֹּה for סִבְבָּה, מְהַרְדֵּשׁ for מְהַרְדֶּשׁ. Hence a Dagesh forte is often placed in this consonant to point out this *separation* of the consonant with Sheva from the following syllable, and to distinguish the Sheva as *Sheva medial* or *floating* (§ 9. 6.) from Sheva mute, of which the above are apposite examples. This use of *Dagesh dirimens*, which is closely related to that of Dagesh lene as explained § 12. 10. *a.* is not very regularly observed; but it is properly and most frequently found where the consonant with Sheva, though attached to a preceeding short vowel, yet on account of the *adventitious nature of such vowel in that place* is but very loosely attached, and so suffers an original Sheva vocal to be quite distinctly heard. The principles of formation only can show where and how such very loose compound syllables arise, but the prominent cases are, (1) With the interrogative ה, which is most loosely attached, as הִכְתוֹנֶת (not to be read *hāk-thoneth*, but *hāk-k'thoneth*, because derived from הִכְתוֹנֶת *k'thoneth*), Gen. 37. 32. (2) In the construct state, where Sheva as being shortened from a full vowel always remains as Sheva moveable, or at any rate as Sheva medial, and the preceeding vowel is only assumed from the necessity of the pronunciation, as עֲנִיָּה for עֲנִיָּה, from עֲנִיָּה, Deut. 32. 32, הִלָּקָהּ for הִלָּקָהּ, from הִלָּקָהּ, Is. 57. 6. (3) So also מִנְהוֹלֹת, *a man of Anathoth*, from מִנְהוֹלֹת, Jer. 29. 27. (4) A vowelless consonant in the middle of a word does

not attach itself so closely to a liquid as to a firm consonant, it being easier, for instance, to pronounce רִפֶּת than רִפֶּן; hence to point out this looser connexion the Dagesh dirimens is sometimes employed, particularly before ר, as אֲבָרָה, Hos. 3. 2, יִקְרָה, 1 Sam. 28. 10, מִקְרָה, Deut. 23. 11. Moreover ר itself, contrary to general usage, sometimes receives this lighter reduplication, as הִרְאִיָּה, 1 Sam. 10. 24; comp. Judg. 20. 43, 1 Sam. 1. 6.

6. There is in addition to the above another use of the Dagesh forte which may be called *euphonic*, or perhaps better *conjunctive*, as it depends upon the close conjunction of two words, particularly by means of Maqqeph (§ 16.), by which a monosyllabic word, or at least a word with the tone on the first syllable, becomes attached to another more independent word. This conjunction consists in the vowel which ends the word becoming shorter, by its shortness doubling the first consonant of the next word, and being so drawn over to it that they are pronounced together, as מֶה-טֹב, pronounced *māz-zōth* and *māt-tōv*; whence in the ancient writing מה was joined on to the following word, especially if it were a short one, as מֶה-טֹב = מֶה-טֹב, מֶה-טֹב = מֶה-טֹב. The above particle מה *what?* from its interrogative power, which naturally forms a tendency to hurried pronunciation, is peculiarly liable to have its *ā*-sound shortened in this manner, and the first consonant in the following word reduplicated. Other instances are the following: מֶה-פֶּשַׁעַי, Gen. 31. 36, מֶה-נָעִים, Ps. 133. 1. Again, a monosyllabic word is easily attached to a *preceding* one, and usually in such a case the final syllable, which is for the most part, though not always unaccented, is not shortened before the reduplication, which is consequently only weakly audible, as עֲלִית־שָׁם *ālithāshshām*; so תִּלְכ־מֵרִים, קָה-מִדְּצָאָה, אֲרִצְה־פִנְעֵן, יִרְאֶה-לִּי, הִשְׁלֵמ־מֶה-פֶּן. Cases like the last, however, with Shureq are rare, as seldom any vowels but Qamets, Pattah, and Segol, are employed before Dagesh conjunctive. The following instances of a peculiar kind are usually ranked under the head of Dagesh euphonic, viz., תְּהִלָּה, קְהִלָּה, יְהִיחֶה, &c. *hhâ-dēl-lū* instead of תְּהִלָּה *hhâ-dēl-lū*, יְהִיחֶה for יְהִיחֶה, &c.

7. DAGESH LENE. The six mutes, or Begadh-Kephath letters, ב, ג, ד, כ, פ, ת, have a strong tendency to a softer, that is, an aspirated sound, by which *b, d, k, p, t* especially, are gradually changed into *bh (v), dh, ch, ph (f), th*. It would seem, therefore, at first view, that as the *hard* sound of these letters is the primitive and genuine one, the proper way would have been to consider them as having this sound whenever there was no indication to the contrary; in which case the insertion of a point would naturally have denoted the *secondary* or *soft* sound. The reverse of this, however, is the fact; Dagesh lene being employed to indicate *the removal of the aspiration* and the return of the original hard sound. This apparent anomaly is accounted for by supposing that in the later periods of the spoken language the softer enunciation predominated



and constituted the rule, while the harder formed the exception, so that the latter was marked with the point instead of the former. The phraseology on the whole is unfortunate, as the use of the epithet 'lene' i. e. *mild, soft*, to convey the idea of *hardening* a sound, is plainly inappropriate, and leads to inevitable confusion of ideas. Against this the student can only guard by fixing firmly in his mind in the outset the true character and grounds of the distinction.

8. Dagesh forte also occurs in the Aspirates as often as in the other letters, and there not only performs its proper office of *doubling* the letter, but has the effect also of removing the aspirate sound in the same way with Dagesh lene, as אָפֵּר *āp-pī* not *āph-pī*, לִבִּי *līb-bī* not *līv-bī*.

9. The rules which govern the occurrence of Dagesh lene in particular positions arise out of the vocal principles in which it originated. Of these the most important is, that the softer or aspirate pronunciation can only take place *after* a vowel in a simple syllable or following a vocal Sheva; for the sound of the vowel being itself naturally soft and aspirate it communicates its influence to the mute immediately following. Thus the כ and ב are softened in רַכֵּב and רַכָּבָה. So also after the fleeting or fragmentary vowel sounds denoted by the Shevas, as the כ in וְכֹחַ and the ב in וְבִתּוֹ. As the above are the cases in which the Dagesh lene is excluded, the following are those in which it occurs :—

(a) In the middle or at the end of words when the preceding letter has a silent Sheva, as תִּמְלֵךְ *qām-tēm*, מַלְכָּה *māl-kāh*, יָפֵה *yāphē*, יֵשֵׁת *yēshē*.

(b) In the first letter of a word, except when the preceding word closes with a quiescent letter, which brings it under the influence of the principle mentioned above, § 12. 7. Thus בְּרֵאשִׁית *bērē-shūth bā-ra*, but וְיָהֳרִיֶכֶן *va-y'hī-khēn*, not וְיָהֳרִיֶכֶן. So קְלִידֶרֶךְ, not קְלִידֶרֶךְ. In this case it is presupposed, as a general rule, that there exists a close vocal connection between the two words in question, so that they are uttered, as it were, by a single impetus of voice; but if for any reason a pause, however slight, should intervene, the organs have time to recover from their vocalic position, the *harder* enunciation is restored to the mute, and the Dagesh lene inscribed of course, as בְּרֵאשִׁית וְיָהֳרִיֶכֶן instead of בְּרֵאשִׁית וְיָהֳרִיֶכֶן, וְיָהֳרִיֶכֶן instead of וְיָהֳרִיֶכֶן. Such a pause is usually indicated by a disjunctive accent, of which see § 15. 2.

10. Numerous instances of the omission of Dagesh lene where it is analogically due can only be accounted for by a recurrence to what is said § 9. 6. respecting the *floating Sheva*. In such words as אֲבָרָן, מַלְכֻת, &c. the true pronunciation is nearly *av'dân, mal'kûth*, the Sheva being accounted in these instances as *half-vocal*. This takes place,

(a) When in the course of flexion such a Sheva arises from the falling away or resolution of a vowel, as רָדַף from ground-form רָדֶף (§ 31. 3.), where the transition of ד from an open to a perfectly shut or mixed syllable appears to have been considered as too abrupt and violent, and a semi-vocal Sheva employed to make the gradation easier. For it is obvious that the voice passes more readily from *r<sup>h</sup>dhoph* to *r<sup>h</sup>dh<sup>h</sup>phû* than from *r<sup>h</sup>dhoph* to *r<sup>h</sup>dh-pû*. In obedience to the same law we find מְלָכִי from מֶלֶךְ, רִעִיב from רֵעִיב, מְלָכִי from מֶלֶךְ, עֲרָבִי from עָרָב (an Arab) from עָרַב.

(b) When a loosely attached and separable prefix particle, as either of the prepositions ב, ל, מ, or one of the suffix pronouns י, כ, ו, is appended to the word, as בְּכָתֵב from כָּתַב, where the Sheva has so much vocality that according to § 9. 6. the following mute retains its aspiration. So also בְּגִבּוּרָה from גִּבּוּרָה, דְּבִרָתְךָ from דִּבְרָתְךָ. The usage in regard to ל with the infinitive of verbs is often variant from this, as לִכְתֹּב instead of לְכָתֵב. But when the prefix is *closely* united to the word and forms an essential part of it, the general rule is observed, as Fut. Kal., יִסְפֹּד from סָפַד, Hiph. יִסְפֵּל from סָפַל.

PRAXIS ON DAGESH.

Write and point, according to the above rules, the following words:—

מִכְתָּב; מִלְכָּד; בְּרָזֶל; בְּקִבּוּס; כְּבִשָּׁן; עֲבָרָן; אֲרִנְמוֹן; מִשְׁפָּט; דְּבִירָה; בֵּית  
לֹא תִדַּע; אֵל תִּכַּח; תְּחַכְּכֵנִי; חֲשֶׁבֶל; מִגְבִּירָה; אָבִיר; מִחֲנָה; מְבוּל; דְּרִיכָךְ  
נִרְחֵי בָהּ; עֵת בְּקִצָּה תִּבֵּל; נָחַר תִּשְׁפֹּד; בֵּל תִּכְסֶּה; נָא תִּמְאָסִי.

§ 13. MAPPIQ.

1, Whenever ה at the end of a word, where it is seldom sounded as a consonant, is to be pronounced hard, it is written with a point having the same form and properly the same force as Dagesh lene, but called in this peculiar case *Mappiq* (מַפְּיִק *movens literam*), and causing the letter to be heard as a consonant, although with us

a *practical* distinction of this kind is not very easily attainable. Thus בָּהּ *bâh*, גָּא־וֹהּ *gâ-vâh*, גָּא־וֹהֶה *gâ-vôâh*. If this ה, however, has a vowel of its own after it at the end of a word, as in אֵלֶהָ *elêhâ*, Mappiq is not written, because ה here, from its very position, can only be sounded as a consonant.

#### § 14. RAPHE.

1. A direct contrary to this point for hardening and a virtual negation of it, is a horizontal stroke *over* a letter, called *Raphe* (רַפֵּה *weak, soft*). This sign however is not very regularly found in the manuscripts, and in the printed copies, except the oldest, is almost entirely wanting, and that too without any great sacrifice of perspicuity. When inserted it is properly placed in positions where it would be most easy to fall into mistake, as (1) To indicate that a Dagesh lene cannot stand there, e. g. after a *floating* or *medial* Sheva, as in בִּיהָ *bay-thâh*, where one might read incorrectly *bay-thâh* instead of *baythâh*; so אִזְבָּהּ *azz'bâh*. (2) As a sign that Dagesh forte is excluded from certain situations where at first view it would appear to be required, as Gen. 7. 23, וַיִּבְחַר *act. then he destroyed*, whereas וַיִּפָּח *pass. then was destroyed*; so בִּקְשׁוּ *seek ye, imp. Piel*, instead of the usual form בִּקְשׁוּ.

### CHAPTER IV.

#### § 15. HEBREW ACCENTS.

*General Remarks.*—The Hebrews have been accustomed, from the earliest periods, to accompany the public reading of their Scriptures, as do the Moslems that of the Koran, with a kind of *song* or *chant*, in which the tones of the voice are governed by certain small marks of various form inserted in the text of all the *pointed* Hebrew Bibles, and placed sometimes above and sometimes below the words, in close conjunction with the vowel-signs, yet clearly distinguishable from them. These are called *Accents*; and in reference to the above use of them as *signs of cantillation*, they are termed by the Jewish writers נְיִנוּת *neginoth, modulations*, i. e. musical or rhythmic notes. Whether this, however, were the primary purpose for which they were invented, may well admit of doubt. The Rabbin-

ical writers are by no means agreed as to this point, nor is the mode of recitativo at all uniform among the modern Jews of different nations. Moreover, were this the leading object of the Accents, it is scarcely credible that passages so utterly unlike in sentiment as some of the joyful and exulting Psalms of David, and the plaintive, mournful strains of Jeremiah or Job were chanted with the same notes; and yet in point of fact the expression, 'Sing forth the honor of his name,' Ps. 66. 2, is marked by precisely the same accents as the words, 'Let them curse it that curse the day,' Job 3. 8. We find also that in many cases precisely the same words, in different contexts, are distinguished by different accents—a fact not very easily reconcileable with the theory of the *musical* design of these characters. Although, therefore, it may be admitted that they *were* in process of time employed for this purpose, yet it was doubtless altogether a secondary use, and we are to look higher for the primary ends of the invention. This was in all probability twofold;—(1) *Rhetorical*; to point out the syllable on which the stress of the voice is to be laid, or in other words, *the tone syllable*; and (2) *Exegetical*; to show the relation, whether of *connection* or *disjunction*, subsisting between the different members of a sentence, and thus serving as aids to the interpretation. Viewed in this light, they are termed by the Jews טעמין *tašim*, i. e. criteria of the sense; and of the importance attached to them in this character by the Jewish writers, we may form some idea from the fact that Aben Ezra lays it down as a first principle, 'that any interpretation which does not accord with the Accents is not to be listened to for a moment.'—The use of the Accents as *signs of interpunction* similar to the well known *stops* in our own language is so intimately connected with and involved under that which we have here termed *exegetical*, that it seems unnecessary to range it under a distinct head. Their office in this respect is more fully defined a little farther onward.

As an illustration of the effect of regarding or disregarding the accents in the determination of the sense, the passage Josh. 3. 11, 'Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan,' may be cited, where the accents require the rendering, 'Behold the ark of the covenant, *even* the Lord of all the earth, passeth over, &c.' This is probably in the present instance the true interpretation, and in most cases we believe the accents do in fact serve as a correct index to the sense; but so much uncertainty rests upon the principles by which the accents themselves are to be interpreted,

that they have hitherto been practically of but little use in the exposition of the Hebrew Scriptures, though it is by no means improbable that they may hereafter be turned to very important account in this respect.

### I. *Exegetical use of the Accents.*

1. As we have remarked above that the Accents considered as auxiliaries to a correct understanding of the text have a two-fold power—a *separating* and a *connecting* one—hence the entire system, which embraces not less than thirty or forty distinct marks with appropriate names, is ranged into two grand divisions, consisting of

(a) *Disjunctives*; or such as separate words or clauses from each other; and

(b) *Conjunctives*; or such as indicate a close connection between the word on which they stand and that which immediately follows.

Of these the latter class is by far the most important, and from their having different degrees of disjunctive power, they have been subdivided according to their relative strength in this respect into four orders, distinguished, from the fancied control which they exercise in governing the sense of passages, by the quaint titles of (1) *Emperors*; (2) *Kings*; (3) *Princes*; (4) *Dignitaries*. Of these we shall here give merely the names and forms of the most important, referring the student who may wish to master the subject, to the more extended treatises indicated below.\*

#### 1. *Emperors.*

1. סִלּוּק (—) SILLUQ; i. e. *stop*, or *pause*; as רָעָה. This is always immediately followed by two large points (:) at the end of a verse, called *Soph Pasuk*. Silluq is nearly equivalent to our period, though there are a few instances in which it marks the end of a verse without the sense being completed, as Gen. 23. 17.

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\* The most important treatises on the Hebrew Accents are the following:—Th. Boston *Tractatus Stigmologicus*. Sam. Bohlius *Scrutinium Scrip. Sac. ex Accentibus*. Matth. Wasmuth *Institutio Accentuationis Hebr.* Dav. Weimar *Doctrina Accentuum*. Aug. Pfeiffer *Manuductio ad Doctrinam Accentuum*. Andr. Reinbec *Doctrina de Accentibus*. J. H. Michaelis *Unterricht von den Accentibus*. Starkii *Lux Accentuationis Hebr.* J. F. Hirtii *Systema Accent. Hebr.* A. B. Spitzner *Institutiones ad Analyticam Sacr. Textus Hebr. ex Accentibus*. Compare also Loescher *de Causis Ling. Hebr.* c. v. § 1. Wolfius *Biblioth. Hebr.* T. II. p. 492 et seq. Simonis *Introd. Ling. Hebr.* p. 129.

2. אֶתְנַחֲ (—) ATHNAH, i. e. *respiration*; as רָקִיעַ. This point, indicating a *breathing* place in a sentence, answers well nigh to our colon or semicolon, and generally divides a verse into its two leading propositions or clauses. Thus, וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וְיִהְיֶה-אֹר And God said let there be light: and there was light. The translators of the English Bible designed originally to indicate the occurrence of the Athnah in the Heb. text by the use of the colon in the corresponding place in their version, as is done with great accuracy by Ainsworth in his translation of the Pentateuch. But owing to the many revisions and arbitrary alterations to which the punctuation of our Bibles has been subject in the lapse of time, this feature of the Hebrew text is but imperfectly represented in them.

## 2. Kings.

1. סְגוּלָּתָא (—) SEGOLTA; i. e. *a cluster of grapes*, from its form, being in fact merely an inverted Segol, as רִצָּא. This generally occurs in verses containing three distinct propositions; as וַיֵּשֶׁב אֱלֹהִים אֶת-הָרָקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵאֵל לָרָקִיעַ וַיְהִי כֵן: And God made a firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
2. זָקֶף קָטוֹן (—) ZAQEPH QATON; i. e. the *lesser elevator* or *suspender*, as אֱלֹהִים. This, with the other accents which follow, indicate minor divisions in a sentence, which it will be unnecessary to specify.
3. זָקֶף גָּדוֹל (—) ZAQEPH GADHOL; i. e. the *greater elevator* or *suspender*; as הַמַּיִם.
4. טִפְחָא (—) TIPHHA; i. e. *palm of the hand*, from its form, as יַעֲמֹד.

3. *Princes.*

5. רְבִיעַ (—) REVIA; i. e. *resting or lying over*, as עָתִיד.

6. זֶרְקָא (—) ZARQA; i. e. *division*, as אֲבִירָם. The remainder of this and the other classes it will be unnecessary to give.

1. The importance of the foregoing accents above others arises not only from the fact of their being the principal marks of interpunction in a sentence, but from that also of their being often used as *pause accents*, of which see § 22.

2. The Hebrew text, in addition to the above, occasionally exhibits a small perpendicular stroke (ı) placed between words, thus, וְאִירָבוּ וְאִשְׁרָיִם, Gen. 3. 15. וְלִבְלִי וְרִמָּשׁ, Gen. 1. 20. This is called *Pesiq* (פְּסִיק) *cessation*, denoting merely a musical pause, and of no importance out of the synagogue service.

2. A more accurate idea of the office of the Disjunctives, as signs of interpunction, may perhaps be obtained from the following tabular view, showing the mode in which they divide and sub-divide a verse. The learner will not infer from this representation that the *actual* distinctions in any verse correspond exactly with the proportions here given. Still it is a sufficient approximation to the truth to afford a correct notion of the principle on which their use depends.

SILLUQ.	:	Verse.	1.
ATHNAH.		ı	ı
SEGOLTA.		ı	ı
ZAKEPH QATON.		ı	ı
ZARQA.		ı $\frac{1}{6}$	$\frac{1}{6}$
REVIA.		ı	ı

Several of the minor accents carry on the sub-division still farther, but the above will answer to illustrate the principle.

3. The preceding observations, it is hoped, will be sufficient to give the learner a general idea of the Hebrew accents considered in their exegetical relations. Though often termed by grammarians *signs of interpunction*, yet it is only in a very general sense that they can be said to resemble our marks of punctuation. They point out indeed in many instances certain pauses analogous to those indicated by the period, colon, semicolon, &c., with us, but then being far more numerous they serve to intimate relations of a much more complex and delicate nature than is aimed at by the signs we have adopted; and as the system embraces neither marks of exclamation, interrogation, or parenthesis, it is obvious that it was originally devised for a much more important purpose than to serve as mere signs of interpunction. This purpose undoubtedly had a primary reference to the explication of the Hebrew text in its nicer shades of meaning, and we cannot perhaps more suitably conclude this part of the subject than by adducing a few examples, showing the use of the accents in this respect.

1. Gen. 4. 6. וַיֹּאמֶר יְהוָה signifies 'And the Lord said,' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, Gen. 24. 12.

וַיֹּאמֶר יְהוָה signify 'And he said, O Lord!' because וַיֹּאמֶר has a disjunctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. Gen. 24. 33. לֹא אֵכָל with a conjunctive accent on אֵכָל signifies 'I will not eat;' but the same words with a disjunctive accent on לֹא thus, לֹא אֵכָל, would signify 'No, I will eat.' (See Gen. 18. 15, 21; 19. 2.

3. Gen. 24. 34. וַיֹּאמֶר עֶבֶד אַבְרָהָם אֶנִּי, without the accents, might either signify 'And the servant of Abraham said, I am,' &c., or 'And he said, the servant of Abraham I am,' i. e., and he (Elaezer) said, I am Abraham's servant. The distinctive accents on וַיֹּאמֶר and on אֶנִּי show that the last is the true meaning.

4. Gen. 47. 16. מַלְאָךְ הַגִּּאֲלָה might signify 'the redeeming angel,' but מַלְאָךְ הַגִּּאֲלָה אֹתִי signifies 'The angel who redeemed me.' In the former case the conjunctive accent on מַלְאָךְ would show it to be closely connected with הַגִּּאֲלָה, as every qualifying word is with that which it qualifies or defines. In the second example the accent (◌־) (◌־)



shows that המלאך is less connected with הגאֵל than this word is with אחרי.

5. Gen. 34. 7. וַיִּבְנִי רַעְקָב בָּאָה מִן הַשָּׂדֶה בְּשָׁמְעָם וַיִּתְעַצְבוּ הָאֲנָשִׁים. Whether the word בְּשָׁמְעָם belongs to the preceding or the following clause, cannot be determined by the text, but the (־) on this word shows that the authors of the accents had considered it as separated from the following clauses, and that the sense is as given in the Established Version, viz. 'And the sons of Jacob came out of the field when (or, as soon as) they heard it; and the men,' &c.

6. Gen. 8. 11. וַיִּהְיֶה עַל-הַיּוֹרִית טָרֵף בָּסִירָה might either signify 'and behold a torn olive leaf in her mouth,'—or, 'and behold an olive leaf torn (i. e. plucked off) with her mouth.' The disjunctive accent (־) on יוֹרִית, and the conjunctive accent (־) on טָרֵף show that the second is the true meaning of the text; intimating that it was not a floating leaf torn by the waves, but one which the dove had plucked off, and from which circumstance Noah concluded that the waters were abated.

## II. Rhetorical use of the Accents.

1. This relates to the office of the Accents in pointing out the *tone syllable* of words. The necessity of laying a stress on a particular syllable in words consisting of more than one syllable is obvious. Without it such words could not be distinguished from a train of monosyllables, and would either convey no meaning at all, or a different one from what the speaker intended. Thus for instance *mānage* would sound like *man age*; *ācorn* like *a corn*. Thus also in Hebrew, זֶרַע *zē-rā*, seed, would sound like זֶה רָע *this is bad*, and בָּשָׂר *bā-sār*, flesh, like בָּא שָׂר *the prince cometh*. But in treating this part of grammar it is important to avoid a confusion of terms which inevitably leads to confusion of ideas. As the English language dispenses with any written marks of accent, nothing is more common than to use the terms *accent* and *tone* as synonymous and equivalent to *emphasis* or *stress*. But in reference to the Hebrew it is improper to speak of the *accents* as meaning the same thing as the *tone*. The Hebrew accents are used as the *external visible signs of the tone*, and the term should be always so understood, and not as tantamount to the tone itself. The several characters above described and known by the name of *accents*, among other offices which they perform, serve also to indicate the tone syllable

of words, but they do not *create* it, nor are they identical with it. It is common indeed for grammarians to speak of the 'position of the accent on verbs, nouns, &c.' but it would be better in such cases to speak of *the position of the tone*, which depends upon principles independent of the accentual system, and which accordingly has no particular claims to be treated under the same head. This remark will be considered as still better founded if it be borne in mind, that although many of the accents are affixed to the syllable on which the tone rests, yet others do not indicate the place of the tone at all, but are always put over the *first* or *last* letter of a word, let the tone fall where it will, and are for this reason called *prepositive* or *postpositive*. In the present work, therefore, we have appropriated a distinct chapter to the consideration of the laws by which the position of the *tone* is governed. See §. 21.

§ 16. MAQQEPH.

1. This is the name given to a horizontal stroke (—) like our hyphen and performing a somewhat similar office. It is used to connect two or more words together in such a way, that in reading they shall virtually be regarded as one; particularly that they shall have but one tone-accent; as כֹּל-אָדָם *köl-ādham*, אֶת-הָאֶשֶׁת *ēth-hāsh-shā-mā-yīm*, אֶת-כֹּל-עֵשָׂו *ēth-köl-esēv*. It is for the most part employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in apposition, words in regimen, &c. Yet in other instances its use seems to be very arbitrary, so that it is perhaps impracticable to determine clearly the principles which regulate its insertion.

2. But the most important light in which Maqqeph is to be viewed is not simply as a *connective*. It exerts a peculiar influence upon the word going before it, causing it to throw off its tone-accent, and consequently shortening its long vowel (§ 27. 1. b.). Thus כֹּל אִישׁ *köl ish* is converted by Maqqeph into כֹּל-אִישׁ *köl-ish*, לֵב דָּוִיד *lēv dāvidh* becomes לֵב-דָּוִיד *lēv-dāvidh*, and שֵׁם בְּנוֹ *shēm b'nō* שֵׁם-בְּנוֹ *shēm-b'nō*.

3. The changes in the long vowels resulting from the action of Maqqeph may be represented in a tabular form as follows:—

Kamets (ֿ)	becomes	Pattah (ֿ);
Tseri (ֿֿ)	“	Segol (ֿֿֿ);
Holem (ֿ and ֿֿ)	“	Kamets Hateph (ֿֿ);
Shureq (ֿֿֿ)	“	Kibbutz (ֿֿֿ).

The following examples however evince that the above law in regard to Maqqeph is not of uniform operation, viz. תִּדְרֹךְ-זִיחַ, רִנְבּוֹל-אֶחָד, רִנְבֹּב-אִישׁ, עֵת, לֵב, בֶּן, כֵּס, and some others, as רִם-בְּנָה, לִב-פָּרֶעַח, בֶּן-קָטָן, עֵת-הַקָּצִיר.

## PRAXIS ON MAQQEPH.

Write and point, according to the principles above stated, the following words:—

פִּתְחָאֲמָרוּ, אֶת-אִיּוֹב, בָּרַב כַּח, כֹּל-מָקוֹם, אֶת-שִׂדְּה, מִקֵּל-אֲשֶׁר-לֹ, אֶל-מִשָּׁה  
רַפְלֵיָם, יִתְנַפְּרִינָה, עַד-בְּזָבִים, אֶל-תְּנֹזֶל-דֵּל, בְּלִבֵּיָם, אֶל-אֶרֶץ, תִּירְלִי  
הַשְׁמֵר-לָךְ, לְחַת-לָנוּ, יִדְרֹחַ, מִזֶּע-עֲשִׂיתָה, בֶּן-אָדָם, בְּשֵׁם-אֲבֹהֶם, יִתְרַמֵּן  
קוֹמֵלָךְ, יִדְרֹלֹ, הָאֲמִינָא, יִשְׁבִּי-שָׁם.

## § 17. METHEG.

1. METHEG (מֶתֶג lit. *bridle*), indicated by a small perpendicular stroke ( ) placed at the left of a vowel ( וּ, י, יי, ) derives its importance from its close connection with the system of tone accentuation, of which it forms in fact an essential part; so that an adequate idea of its nature and office can be obtained only by showing its relation to some of the leading features of that system. As in every polysyllabic word in Hebrew either the last or the penult syllable is distinguished by the chief or primary tone (§ 21. 1.), so there is in many words a secondary tone, or, as it is sometimes termed, *countertone*, occasionally placed upon a foregoing syllable in order to the more distinct, forcible, or harmonious pronunciation of the whole word. Thus in the English words *commendation*, *conversation*, &c., while the primary accent rests on the third or penult syllable, a secondary one is obviously placed on the first. Now it is with this secondary accent in English that the Hebrew Metheg most accurately corresponds. Its true import is *check* or *restraint*, and it denotes that combined *lingering* and *rising* of the voice which often takes place on the second or third syllable before the tone; which is the appropriate place of the Metheg. For this reason, Metheg is often termed the *euphonic* accent, in contradistinction to all the rest, which are called, in this relation, *tonic*.

2. In stating the rules, therefore, which govern the use of Metheg, its true character as an *accent*, as a *sign of sound*, should never be lost sight of. It has a continual reference to the modulations of the voice, and in many instances affords the only clue to a correct

pronunciation. Its predominant design, as stated above, is to indicate the secondary accent in a polysyllabic word. But according to the natural laws of vocal intonation, the sound immediately before the tone syllable is prone to sink, or the syllable in other words to become toneless and vowelless, as for example in our words *condemnation, everlasting, &c.*, and in the Heb. קִטְלִים, קִטְלִי for קִטְלִים, קִטְלִי. Yet the antecedent vowel or the second syllable from the tone may be *raised* or pronounced with additional stress of voice, and it is the part of Metheg to indicate this fact, which may be considered its most general office, though the *rising* is not always confined to that syllable. The usual place of the Metheg is:

(a) On the second simple syllable before the tone, which if not thus indicated, might easily be too faintly pronounced, as הָאָדָם, הָאָדָם, הָאָדָם; and even with a short vowel, as קִטְלִים, קִטְלִי. This rule holds when two words are united by Maqqeph (§ 16), as they virtually become one, as גִּירָצִידִים, עֵשָׂה-פָּרִי. The copulative ו as being unemphatic does not receive Metheg except in very rare cases, as וְהַבְקָשָׁה.

(b) After a long vowel immediately before the tone-syllable, and followed by a moveable Sheva, as הִירָאִי, הִירָאִי, הִירָאִי. So also בִּירְאֵל, שְׁהִירָאִי.

The use of Metheg is of great importance in this case as enabling us to distinguish between long and short vowels, particularly between Kamets and Kamets Hateph. Thus זָכָרָה *zâ-k'râh*, but זֹכָרָה *zôk-râh*; יִשְׁמְךָ properly *y-shîm'kâ* for יִשְׁמְךָ; יִירָאֵה *yî-râ* from יִירָא *to fear*; whereas יִירָא *yîr-â* is from יִרָא *to see*.

(c) In numerous instances after a short vowel, and before Sheva, to indicate that the vowel in such cases is to be regarded as practically long, the syllable simple, and the Sheva of the kind called *floating or medial* (§ 9. 6.), as הִירָאִי, הִירָאִי, הִירָאִי. This may take place also in the first syllable before the tone as well as the third, as מִאֲסָרִי, עֲרִבָה, מִאֲסָרִי. In all these instances the Metheg is to be considered as imparting such a degree of tonic power to the short vowels as to enable them to sustain themselves in a simple syllable. See § 27. And that the Sheva in these instances is not quiescent is quite evident from the fact, that whenever it is followed by any of the Begadh-kephath letters they do not take Dagesh lene, as they otherwise would.

The usage, however, is not absolutely uniform, as *וְיִבְרָךְ*, *וְיִחַשֶׁהוּ*, without Metheg.

(d) Before all the composite Shevas when preceded by a vowel, as *פָּעֵלוֹ*, *אֲחֻלּוֹ*, *רֵאשִׁיטָה*, *רֵעֵמֹד*. So also generally after the composite Sheva has fallen away by inflection, as *רֵעֵמֹד* from *רֵעֵמֹדִי*.

(e) After Hireq in the prefixes of the verbs *הִירָה* and *הִירִיחַ*; as *הִירִיחַ*, *הִירִיחַהּ*, *הִירִיחֶהָ*. This is for the purpose of distinctly *raising* the vowel, and also for giving more audibility to the following guttural, which might otherwise lose its proper sound almost entirely at the end of a mixed syllable. (§ 25 and 26.)

(f) On the first syllable of a polysyllabic word, when this syllable ends with a Dageshed letter, as *בְּתִירָם*, *מִסְפָּרָה*, *וְרִשְׁתָּם*, *הַקְדָּשִׁים*. This is in order to give to the affix-particles which generally enter into the composition of such words a special emphasis, particularly the interrogative *ה*, the article *ה*, the *ו* conversive (§ 34.), and the preposition *ב*.

(g) Occasionally, but very seldom, after a vocal Sheva under the first letter, as *וְיָאֵחַ*, *וְיָאֵחַ*. In Est. 9. 7—9 are ten instances of the very anomalous *וְיָאֵחַ*.

1. Several Methegs may appear in the same word, if the different rules for writing it should require them, as *וְיָאֵחַ*.

2. As Metheg never stands under the last, and seldom under the penult syllable of a word, the mark ( ' ) occurring in either of these positions is not usually Metheg, but the accent Silluq, of the same form, of which see § 38. Thus in *וְיָאֵחַ* the stroke under the *ה* is Metheg, that under the *א*, Silluq.

3. Scarcely any two editions of the Hebrew Bible agree throughout as to the insertion of the Metheg. The above rules, however, will be found an adequate guide as to general usage.—We have already remarked that in the present work we have adopted the Metheg to indicate the position of the tone, without any reference to the place where it *properly* belongs. When not employed at all under any word, it may generally be taken for granted that the tone falls on the last syllable, its most appropriate seat.

## § 18. QUIESCENTS.

1. The several letters, *א*, *ה*, *י*, *ו*, (*אֵהוּ* *Ehevi*) constituting this class have been already enumerated, § 5. These letters are real consonants, and therefore theoretically if not practically moveable whenever they begin a word, or have a vowel or Sheva under them; as *אֵמֶר* *ā-mār*, *מֵוֹת* *mā-vēth*, *יֵטֵב* *ye-tāv*; but in case they have neither a vowel nor a Sheva expressed or implied, they are said to *quiesce*

or *coalesce* with the vowel-sound which precedes them; as מִצָּה *má-tzá*, מִיֹּת *múth*, דִּין *dín*. The different letters, however, do not unite with equal facility with the same vowel-sound. There is a marked affinity between certain letters and certain vowels, and these vowels in relation to such letters are termed *homogeneous*. The following table will more clearly illustrate this affinity:—

א quiesces in	{	Kamets	(ֿ),	as	רָאשׁ
		Tseri	(ֿֿ),	as	רֶאשׁ
		Segol	(ֿֿֿ),	as	פֶּרָא
		Holem	(ֿֿֿֿ),	as	רֹאשׁ
ה quiesces in	{	Kamets	(ֿֿ),	as	אָבֶה
		Tseri	(ֿֿֿ),	as	רֶצֶה
		Segol	(ֿֿֿֿ),	as	יִגְלֶה
		Holem	(ֿֿֿֿֿ),	as	רֹמֶה
ו quiesces in	{	Holem	(ֿֿֿֿ),	as	קוֹל
		Shureq	(ֿֿֿֿֿ),	as	קוֹשׁ
י quiesces in	{	Tseri	(ֿֿֿֿ),	as	בִּירֶה
		Hireq	(ֿֿֿֿֿ),	as	בִּירֶן
		Segol	(ֿֿֿֿֿֿ),	as	בִּירָא

2. When the vowel-letter is used in connection with a vowel-sign which is not kindred or homogenous, as e. g. וָו, וֶו, וֹו, וֻו, there arises in the cognate Shemitic languages a diphthong *au, eu, ai*; but in Hebrew the quiescent letter retains in such cases its consonant power, and the pronunciation of the following words, for instance, וָו, וֶו, וֹו, וֻו is *váu, gēu, táu, á-vu*, *á-láu*. In such words, however, as וָו, וֶו, וֹו, וֻו it is extremely difficult to avoid a diphthongal sound, nor is it perhaps important so to do.

## § 19. DISTINCTION OF KAMETS AND KAMETS HATEPH.

1. The fact that the same sign (ֿ) is employed to represent these two vowels renders them liable to be confounded with each other, and makes it important that perspicuous rules should be given for distinguishing them. These rules flow out of the principles before laid down in respect to syllabication and the tone-accent, and may be stated as follows.

(a) The figure (ֿ) at the beginning of a word accompanied by Metheg and followed by simple Sheva is Kamets, and not Kamets

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Hateph, as קָטֹלָה *qá-tlu*, לֹמְדָה *lá-m'dháh*, בָּרָכָה *bá-rákáh*. The Metheg in this case being placed as a secondary accent by the side of the vowel, shows that it is now able to sustain itself in a simple syllable, which Kamets Hateph never is, and consequently that the Sheva is moveable, or in other words begins a syllable. The sign, therefore is Kamets of course. The presence or absence then of Metheg in all such words as הִכְמָה, הִכְמָה, אִכְלָה, זָכָרָה, שָׁמְרָה, קָטֹלָה, &c., will enable the learner at once to discriminate between Kamets and Kamets Hateph.

(b) In the beginning, in the middle, or at the end of a word, the sign (ֿ) stands for short o (ö) in a mixed syllable unaccented, as לֹב־דָּהָה *lōb-dháh*, כֹּל־הָא־דָּם *kōl-há-á-dām*, וַיֵּץ *vāy-yá-kōm*. If such a syllable, however, receives the accent, the long sound of (ֿ) remains of course, as דָּבָר *dā-vár*, מִדְּבָר *midh-bár*.

(c) So also before Dagesh forte, as בָּתִּים *bōt-tīm*, הֹנֵנִי *hōn-nē-nī*. Here again if the penult receive the accent, the vowel becomes Kamets long, as יָמָה *yām'-máh*, אָנָּה *án'-ná*, לָמָה *lām-máh*. In what particular cases the accent thus occurs to contravene the general rule can only be learned from a farther acquaintance with the language.

(d) A case of much rarer occurrence is where (ֿ) stands in a simple syllable and yet is to be considered as a short o (ö). This happens, (1) When Hateph Kamets or another Kamets Hateph follows, as פֹּטֹלָה *pōtlu*, קָטֹבָה *qō-tōb-ká*; (2) In two particular words whose enunciation, however, is altogether anomalous, viz. קָדְשִׁים *qō-dhā-shīm*, שְׂרָשִׁים *shō-rā-shīm*.

2. In the following cases the vowel is Kamets though unattended by Metheg; מֹוֹהָה *māv-tháh*, (not *mōv-tháh*), שָׁוָה *shāv*, לֹלָה *lāy-láh*. As the accent falls on the first syllable it makes it mixed in each instance, and the Sheva of course silent, § 9, 4, 5. The word בָּתִּים *bōt-tē-kēm* is altogether anomalous.

Some few cases are mentioned as exceptions to the above rule, as דֹּוֹבֹהָה *dōr-vā-nōth*, not *dā-rōvā-nōth*, תֹּוֹרָה *tōr-vān*, not *qā-rōvān*, שְׁמֹוֹרָה *shōm-ráh*, not *shā-m-ráh*. But Grammarians are not agreed as to the true character of the vowel-sounds in these cases, nor are the MSS. or editions uniform in the mode of pointing.

3. To a learner farther advanced in the language the distinction of these two vowels will be easy, if he recollect that Kamets Hateph almost invariably arises from Holem or Shureq, thus וַיֵּץ from וַיֵּץ, פֹּטֹלָה from פֹּטֹלָה, קָדְשִׁים from קָדְשִׁים, וַיֵּץ from וַיֵּץ.

4. When Kamets Hateph is written, as it sometimes is, with two dots annexed (··), it then becomes identical in form with Hateph Kamets. In order to distinguish them, observe (1.) That Kamets Hateph is always, except in the case just mentioned (§ 19, 1, *d.*) followed by silent Sheva, or, which amounts to the same thing, by a Dagesh forte; as חֶדְשִׁי. After Hateph Kamets neither occurs. (2.) Kamets Hateph is written under all the letters of the alphabet indiscriminately; Hateph Kamets properly occurs only under the Gutturals.

PRAXIS ON DISTINCTION OF KAMETS AND KAMETS HATEPH.

Let the learner designate the character of the Kametses respectively in the following words:

קָמֶט, שְׁמֵרָה, וִירָתָם מִשְׁמֵרָה, שְׁמֵרָה, זִכְרָה, חֲכֻמָּה, כְּרִפּוֹ, רִנִּי, בִּלְ-בִשֵּׁר, דְּרָבִן, חֲכֻמָּה, שְׁרֵשִׁים, קֶדְשׁ, יְמוֹת, הַגְּלִיָּה, בָּתָּרִים, נִחְנְנִי, חֲנֻכָּה, יִחְרָב, אֲחֵלִי, סֶעֶד-נָא, פִּתְחָהּ, קִבְּלוּ

§ 20. PRAXIS IN READING.

GEN. 1. 1—5.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ  
*ve-â-hâ-retz hâ-â-retz ve-eth hûsh-shâ-mâ-yîm eth â-lô-hîm bâ-râ be-rê-shîth*  
 הָרִיחַ תִּחְיֶה וְבָחִי וְחִשָּׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים  
*â-lô-hîm ve-rû-âhh the-hôm âl-pe-nê ve-hhâ-shêk vâ-vô-hû thâ-hû hâ-ye-thâh*  
 מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי-אוֹר וַיְהִי-אוֹר:  
*vâ-ye-hi-ôr ye-hi-ôr â-lô-hîm vâ-y-ô-mêr hâ-m-mâ-yîm âl-pe-nê me-râ-hhâ-phêth*  
 וַיֹּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב פִּירִטּוֹב וַיִּבְרָךְ אֱלֹהִים בֵּין הָאוֹר וּבֵין  
*â-vên hâ-ôr bân â-lô-hîm vâ-y-âv-dêl kî-tôv eth-hâ-ôr â-lo-hîm vâ-y-âv*  
 חֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה  
*lâ-y-lâh qâ-râ ve-lâ hâv-shêk yôm lâ-ôr, â-lô-hîm vâ-y-âv-qâ-râ hâ-hhâ-shêk*  
 וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד:  
*â-hhâdh yôm vâ-y-ye-hi-vô-kêr vâ-y-ye-hi-â-rêv*

ANALYSIS.

V. 1. בְּרֵאשִׁית with Dagesh lene § 12. 7. b.; with Sheva vocal under it, 9.

4. a.—רָא Tseri with א quiescent, 4. c. (א) therefore impure,
7. 4. 5.—וְחִשָּׁךְ with ו quiescent in Hireq, 4. c. (ו); ת with Sheva implied, 9. 2.—שִׁית mixed syllable, 8. 5.

בָּרָא with Dagesh lene, 12. 9. b.; ב in simple syllable, 8. 5.—א Kamets with א quiescent, 4. c. therefore impure, 7. 5.—א also simple syllable, 7. 5.

אֱלֹהִים with composite Sheva, Hateph Segol, 10, therefore moveable, 4, note.—כְּ to simple syllable defectively written, 6. 4.—יִחְרָב mixed syllable with ו quiescent, 4. c.



- with Tseri, but when followed by Makkeph with Segol, 16. 2.  
 — mixed syllable with Dag. forte, 12. 1.— simple syllable,  
 7. 5.— with Pattah pure, 8, 5.— with short  
 Hireq, 7. c. in mixed syllable, 7. 5.  
 with Sheva vocal 9. 4, a, therefore moveable 4. c.— as above.  
 — simple syllable, 7. 5.— the same, Kamets long with Metheg,  
 17.— with Segol short 7, g, in mixed syllable, 7. 5.  
 V. 2. vocal and moveable as above. as above.  
 with Kamets long and Metheg, 19, a.— Yodh moveable, 4. c.  
 with quiescent, 4. c.  
 without Dag. lene, 12. 9. b.— with moveable 4. c. and  
 quiescent in Shureq, 4. c.  
 Vav moveable in simple syllable, 7. 5.— in simple syllable, 7. 5.  
 —, as above.—, point over right tooth of stands both for  
 vowel Holem and to mark *sh*, 7. d. read as a simple syllable, *sh*.  
 — short Segol, 7, g, in mixed syllable, 7. 5. Kaph written  
 with Sheva expressed, 9. 5.  
 simple syllable joined to next word by Makkeph, 19.—  
 with Dag. lene, 12. 9. b. and Sheva vocal, 9. 4.—, 4. c.  
 without Dagesh lene, 12. 9. b.— mixed long syllable, 7. 5.  
 — as before.—, 4. c.— with Pattah furtive, 11.  
 — as above, v. 1.— with Sheva vocal, 9. 4. a.— with  
 Pattah long and impure on account of implied Dagesh, 12. 3.—  
 simple syllable, therefore Segol long, 7. g.— mixed syllable,  
 therefore Segol short, 7. g.— without Dag. lene, 12. 9. b.—  
 as above, v. 2.— *ham-mâ*, *m* doubled by Dag. forte, 12. 1.  
 which makes the first syllable mixed, 7. 5. the second is simple,  
 7. 5. the third mixed, 7. 5.  
 V. 3. with Dag. forte in *y*, 12. 1. making the first syllable mixed,  
 the second simple with quiescent *a*, 4. c. (*a*).— mixed syllable  
 with Segol short.—, 9. 4. a. and 4. c. (*y*).—, *a* moveable,  
 though not practically pronounced.  
 with Metheg, 17. c. Pattah impure and long by reason of Dag.  
 implied, 12. 3. Consequently the ensuing Sheva is initial and  
 vocal, 9. 4. a.  
 V. 4. here in *otio*, 9. 2.— with Segol on account of Makkeph  
 following, 16. 2.—, *h* with Dag. lene, 12. 7. b.—, *h*  
 with Dag. lene, 12. 7. b.— and *h* in the first with Dag.  
 lene, 12. 7. b. and in the second without, 12. 7. b.  
 V. 5. here is a mixed syllable with Sheva silent on account of the  
 accent (• Athnach § 15), for the ground of which see § 22. 1.

§ 21. LAWS OF THE TONE.

1. Tone, or tone-accent, is the peculiar stress of voice added to the natural sound of the syllable or syllables in which it occurs. The Hebrew admits less latitude in the position of the tone than most other languages. However numerous may be the syllables in any word, the tone is invariably confined to *the last, or the last but one*. In the former case, the word is technically termed *Milra*, Heb. מִלְרָע *from below*, i. e. having the accent on the last or *lowest* syllable; and in the latter *Milel*, Heb. מִלְעֵיל *from above*, i. e. on the *higher* or penult syllable. Thus בְּרֵאשִׁית *be-rē-shāith* is *Milra*, having the accent on the last syllable, while שָׁמַיִם *shā-mā-yim* is *Milel*, or accented on the penult. The primary and most usual seat of the tone, however, is on the last syllable.

2. As in English the accent frequently affects the sense, distinguishing, for instance, between nouns and verbs, as *contract* and to *contract*, or words spelt alike, as *désert* (wilderness) and *desért* (merit), so in Hebrew the same effect is produced. Thus the word בִּינָה *bi-nah* accented on the ultimate signifies *understanding*, but the same word accented on the *penultimate* בִּינָה *bi-nāh* signifies *understand thou*. So קָמַי *qā-mā* signifies *my rising*, but קָמַי *qā-māy* *rise thou*. So בָּנוּ *bā-nū*, *with us*, but בָּנוּ *bā-nū* *they did build*.

3. The natural effect of the tone is obviously to draw the whole force of the pronunciation forward to the point where it falls, which causes the preceding vowels for the most part to fall away; just as in the English words *dégrádation*, *décláration*, from *dégrade*, *déclare*, the addition of syllables and consequent removal of the accent changes the quantity of the preceeding vowels. In Hebrew however, this is more particularly the case in the series of syllables reckoning from the third from the tone backwards to the beginning of the word, whereas the powerful influence of the tone in its own immediate neighborhood often exerts itself upon the preceding consonant, and produces there what may be called a *fore-tone*, indicated by a long vowel which some consonant going before the tone either assumes in case it has no vowel of its own, or only supports. Thus, for instance, in קָלוֹ, יָסֵב, יָקֵם, קָטַל, &c. the true original form is קָלָה, יָסֵב, יָקֵם, קָטַל; the consonant preceding the tone having no primitive vowel of its own, and therefore taking Sheva; but the effect of the tone on the last syllable is to create a *fore-tone* on the

penult, which is here, as usual, expressed by *a* (Kamets), which, as the most simple, easy, and natural of all the vowel-sounds, is most frequently employed for this purpose. In some few instances *e* (Tseri) occurs instead of *a*, as לָבֵב, רֶקֶל; but this is owing to particular causes. On the other hand, the fore-tone vowel is wanting if an unusually long immutable vowel, introduced into the root in the course of formation, does not, on account of its power and protraction, admit of any but the shortest vowels in its neighborhood, as in the forms יִרְסֵה, יִרְסֵה; that is to say, the fore-tone *sinks* to the weakest half-vowel (Sheva) sound before these very emphatic vowels.

3. Before the longer suffixed syllables the *a*, which was before in the ultimate, remains, whether accompanied by a single consonant as שְׂאֵחָה, קָחָה (from שָׂא, קָח, בָּרִים (having assumed *a* as fore-tone); or whether a second consonant without a vowel precedes, as יִרְסֵה, שְׂמֵעָה (from יִרְסֵה, שְׂמֵעָה). On the other hand *e* only remains after *two* consonants, that is, in cases where a firm vowel must be pronounced, as יִרְסֵה, יִרְסֵה; otherwise it seldom remains, though we have שְׂמֵעָה from שָׂמֵעָה instead of שְׂמֵעָה, and so also יִרְסֵה, יִרְסֵה (though sing. יִרְסֵה instead of יִרְסֵה), and some others; but we have יִרְסֵה, and always, before suffixes, שְׂמֵעָה, &c.

4. Again, before suffixed tone-syllables, which assume the last radical, the stress of pronunciation inclines strongly to the end, so that *a* is inserted as fore-tone immediately before the tone-syllable especially in the regular plur. forms, as מְלָכִים, מְלָכִים (from מֶלֶךְ), and occasionally in substantive forms in *on* (וֶן), as יִרְסֵה, יִרְסֵה.

5. Finally if a compound syllable or a long simple one goes before the consonant, preceding the tone-syllable, this of itself produces so strong a retention of the voice that it hurries on more rapidly afterwards; consequently a fore-tone is less necessary or natural than in the preceding cases, as יִרְסֵה, יִרְסֵה. The principal cases in which the fore-tone appears in these circumstances are the following; (1) In the verbal form הִקְטִיל. (2) In the noun before a suffix syllable, as מְלָכִים, מְלָכִים. (3) Before the terminations of the persons of verbs if the tone-syllable is a *protracted* one; but even then generally only in pause, as יִרְסֵה (from יִרְסֵה), but יִרְסֵה; יִרְסֵה (from יִרְסֵה), but יִרְסֵה; יִרְסֵה (from יִרְסֵה), but יִרְסֵה.

6. The *o*-sound has not the same tendency to become fore-tone

vowel, as *a* or *e*; for the sound of *o*, *u* is not near so moveable and fleeting as *a*, *e*; consequently an *o* merely long by tone remains only in the actual tone-syllable, not before it, as foretone. Yet the rare example רַקְצִיּוֹן (instead of רַקְצִירוֹן) occurs Ruth, 2. 9.

7. The *chief tone* then has its proper and most native seat on the *last* syllable of a word; it can only rest on the *penult* on the express conditions that the ultimate is either a simple syllable, as כְּתִיבָה *kā-thav-thā*, גָּלִילִי *gā-līl-ī*, תִּקְטֹרֶנָּה *tīq-tōv-nā*; or, if a compound syllable, that it has a short vowel and follows a simple syllable, as קֹדֶשׁ *qō-dhesh* כְּתִיבָה *k-thā-vā-thām*; no other cases are possible. But within the range of these conditions a large number of cases, or rather classes of cases, are embraced. The most important of these are:—

(a) All those words which have a furtive or auxiliary vowel (viz. Segol, Pattah, or Hireq) in their final syllable. This rule embraces of course that whole class of words denominated *Segolate nouns*, of which a full account is afterwards given. Such forms as מֶלֶךְ, סֶפֶר, בֵּית, קֹדֶשׁ, תֹּהוּ, belong to this enumeration.

(b) Feminines ending in תָּ—; as בְּחֵנֶת, גִּפְלֵת .

(c) All words of the dual number, or of the dual form; viz. צֵיד, רִגְלִים, שְׁמַיִם, מַיִם; as יָם.

(d) Nouns, Pronouns, and Adverbs ending in הַ or הָ paragogic or local; as הַמָּדָה, הַנָּחַל, אֶלֶּה. Common feminines in הַ, on the other hand, and all verbs ending in הַ take the tone in the ultimate.

(e) Apocopated Futures in Kal and Hiphil of verbs לָה ( § 139 ) ;  
as יִרְעֶשׁ, יִרְגֵּל, and also יִרְשָׁתָהּ.

(f) The persons of the regular verb which terminate in the suffixes תָּ, תִּי, תִּי, נִי, נִי; as קָטַלְתָּ, קָטַלְתִּי, קָטַלְתִּי. On the contrary קָטַלְתָּ, קָטַלְתִּי have the accent on the final syllable.

(g) Such nouns and verbs as have the following suffix endings, viz.  $\text{נִי}$ ,  $\text{נִי}$ ,  $\text{נִי}$ ,  $\text{נִי}$ ;  $\text{הוּהוּ}$ ,  $\text{הוּהוּ}$ ,  $\text{הוּהוּ}$ ;  $\text{הוּהוּ}$ ,  $\text{הוּהוּ}$ ;  $\text{נִי}$ ,  $\text{נִי}$ ;  $\text{נִי}$ ,  $\text{נִי}$ ; as  $\text{קִטְלִינִי}$ ,  $\text{קִטְלִינִי}$ , &c.

(h) In Kal, Niphal, and Hiphil of verbs ע"ע and ע"י the tone falls upon the penult in those persons which have formative suffixes *beginning with a vowel*; i. e. the suff. הַ—, יַ—, וַ—; as סָפַרְהָ, סָפַרְיָה, סָפַרְוָה. סָפַרְהֶם, סָפַרְיָהֶם.

Note. It is to be recollected, on the other hand, that the suffixes **לָם, לָךְ, לָהֶם** always bring down the tone on them, and thence are called *grave suffixes*, while those which do not produce this effect are called *light*.

*Retraction of the tone.*

8. In the above cases, although the tone has been made to rest upon the penult by the influence of certain adventitious causes which have operated to remove it from its original place on the ultimate syllable, yet it may be now said to *belong* there; this has become its *established seat*; and it is not customary to speak of its being *retracted* from the last syllable to the place it now occupies. There are numerous cases, however, in which words that originally and ordinarily have the tone on the ultimate are subjected to influences which *draw it back* upon the penult. Of these the following are the principal, in all which the retraction of the tone is owing to *accidental* causes.

(a) When the particle (ו and), usually termed *Vav Conversive* (§ 34.) is prefixed to the future of verbs; as יֵאָמֵר or יֹאמֵר, but יִאמֵר; יֵיבֹלֵךְ, but יִיבֹלֵךְ; רִמָּה, but רִמְתָּ.

As a necessary condition to this the last syllable must end in one of the radical letters of the verb, and its penult be simple not mixed. This confines the effect principally to the singular number; thus from יִפְתָּךְ we have יִפְתְּךָ but יִפְתְּךָ remains unchanged. So where the penult is mixed, יִפְתְּךָ (Milra), יִפְתְּךָ (also Milra).—In verbs ending with a quiescent, particularly א, and therefore not capable of having the last syllable mixed and short, the tone usually remains on the ultimate unaffected; as יִתְבָּא, not יִתְבְּא; יִפְתְּךָ, not יִפְתְּךָ. The following cases, and some others similar, are to be regarded as anomalous; viz. יִאשָׁב, 1 Kings 8. 20. יִרְמָה Gen. 5. 5. יִיבֹלֵךְ, 1 Sam. 10. 20. In יִיבֹלֵךְ Gen. 4. 3, the penult has the tone, though the ultimate remains long.

(b) A peculiar emphasis in a word, whether arising from an urgent command, exhortation, entreaty, prohibition, or resolution, generally has the effect to draw back the tone, particularly in futures and imperatives; as יִשְׁמָר, *keep thyself*, or *take heed*, instead of אֶל-תִּשְׁבָּר *thou shalt not turn away*, instead of אֶל-תִּשְׁבָּר; אֶל-תִּשְׁבָּר *thou shalt not add*, for אֶל-תִּשְׁבָּר Prov. 30. 6, where the terminating vowel is absorbed on account of the strong affection of the speaker. So יִרְדָּה *he shall rule*, Ps. 72. 8, for יִרְדָּה *shall be erased*, Ps. 109. 13, for יִמְדָּה.

(c) A word having the tone on the last syllable immediately followed by a monosyllable having a tone-accent, or by a dissyllable accented on the first, usually throws the tone upon the penult

in order to avoid the concurrence of two tone-syllables; as הוֹסִיר־בוֹ instead of עָשָׂה לָנוּ; הוֹסִיר־בוֹ instead of עָשָׂה לָנוּ.

Note. A vowel which had previously fallen away on account of the accession of a suffix is sometimes restored solely for the purpose of affording a seat to the tone; as הוֹסִיר־בוֹ for הוֹסִיר־בוֹ; הוֹסִיר־בוֹ for הוֹסִיר־בוֹ.

(d) A pause-accent produces the same effect; as אָתָּה for אַתָּה; עָרָה for עִירָה. For a more full account of the pause-accent, see § 22.

§ 22. PAUSE ACCENT.

1. Several of the more important accents enumerated above (§ 15), particularly Silluq (—), Athnahh (—), and Zakeph Qaton (—), are denominated in certain situations *Pause Accents*, from their effect in *prolonging* or *delaying* the sound of the voice on the tone-syllable. This influence of the pause is usually confined to a word closing a sentence, or part of a sentence, and gives rise to a new form only in certain situations; for the power of the pause cannot be distinctly expressed in all cases where it occurs; as e. g. in a monosyllabic word with a long vowel, as קוֹל, גוֹר, יָבֵם, which cannot be rendered longer by the pause. Generally indeed a sound long by nature remains without change, as עוֹלָם, נְבִיא.

2. But in ordinary cases this accent has so marked an effect upon the forms of the words by changing their vowels as to give rise to a variety of what are termed *pausal forms* in contradistinction to *usual forms*. The general results may be stated as follows:—

(a) A vowel short by nature passes over into its homogeneous long sound, as Pattah into Kamets, Kamets Hateph into Holem, &c. Thus מִיָּמָה, קִטְלָה, מִיָּמָה become in pause מִיָּמָה, קִטְלָה, מִיָּמָה.

(b) As an exception to the general rule, such forms as מִיָּמָה, מִיָּמָה &c. become in pause מִיָּמָה, מִיָּמָה because the original form was מִיָּמָה, מִיָּמָה (from מִיָּמָה, מִיָּמָה.) Tseri also in the last syllable often goes into Pattah, as חִפֵּר in p. חִפֵּר; חִפֵּר, in p. חִפֵּר; חִפֵּר, in p. חִפֵּר. This usage appears still more obvious when Segol stands appropriately in the form from which the Pattahh arises, as חִפֵּר, in p. חִפֵּר; חִפֵּר, in p. חִפֵּר; חִפֵּר, in p. חִפֵּר.

(c) When the last syllable of a word having upon it the tone begins with two consonants, as קִטְלָה, קִטְלָה, the effect of the pause accent is to remove the initial vocal Sheva and introduce a new

vowel in its stead. This vowel is usually the long vowel homogeneous with that which originally occupied its place, but was dropped in the course of flexion, as

(רָקַע) רָקַעַי, (מָלַא) מָלַאח, (קָטַל) קָטַלַח  
in p. רָקַעַי מָלַאח קָטַלַח

In this case it is to be understood that the tone goes of course with the pause.

(d) The pause falling upon simple vocal Sheva substitutes Segol, as

מִלְכָּךְ, בִּירְחָךְ, יְרִיחִי, גִּלְחִי, פִּלְי  
in p. מִלְכָּךְ, בִּירְחָךְ, יְרִיחִי, גִּלְחִי, פִּלְי

(e) Falling upon a composite Sheva it substitutes the corresponding long vowel, as

חֲצִיר, עֲנִי, צִיר, חֲלִי, אֲנִי  
in p. חֲצִיר, עֲנִי, צִיר, חֲלִי, אֲנִי

(f) In certain cases, contrary to prevailing usage, the effect of the pause is to draw back the tone to the penult; especially in words spoken with emphasis, as in one's addressing another, or in exclamations, as

עֲתָה, אֲתָה, אֲנֹכִי, אֲנִי  
in p. עֲתָה, אֲתָה, אֲנֹכִי, אֲנִי

(g) In the case of the suffix ה the final vowel (ָ) is frequently retracted by the pause to the preceding letter, converting the syllable from a simple to a mixed, as

הַשְׁמִירָה, אֲתָהּ, צִנְה  
in p. הַשְׁמִירָה, אֲתָהּ, צִנְה, and regularly in the particles

אוֹתָךְ, אֲתָךְ, גִּלְךָ, יָבֵךְ

(h) The pause accent sometimes restores a letter which had been dropped, as well as a vowel, particularly in Lamed He verbs, as

רָשַׁלְךָ, נָטַרְךָ, בָּעַרְךָ  
in p. רָשַׁלְךָ, נָטַרְךָ, בָּעַרְךָ

## PART II.

### CHAPTER I.

#### § 23. CONSONANT AND VOWEL CHANGES, AND OTHER PECULIARITIES.

*Preliminary Remarks.*—There is a strong tendency in all languages, for the sake of euphony, to effect various changes in the structure of words by the assimilation, elision, addition, or transposition of letters. As certain vowels and consonants would, in particular situations, occasion sounds so difficult of utterance, or so grating to the ear, as to be at once painful to both speaker and hearer, changes are introduced into the constitution of words, which at first sight appear to be anomalous, and give great trouble to the learner until the laws by which they are regulated are understood. In no language, except perhaps the Arabic, is this more strikingly the case than in Hebrew. The principles and rules, therefore, laid down in this part of the grammar, though somewhat complicated and tedious, will be found of indispensable importance to a correct knowledge of the language; and when once they are mastered, the irksomeness of the study is vastly relieved. What at first appeared a mass of misshapen anomalies resolves itself into the obvious proprieties of a fixed and scientific system, the development of which can scarcely fail to be followed out with all the interest of a process of demonstrative reasoning.

#### § 24. CONSONANT CHANGES.

1. *Commotation.* Since all consonants differ only in degree, a sound can easily be commuted for another bordering upon it. This is of frequent occurrence in Hebrew, where there is comparatively but little firmness in the letters, causing the same word to appear in quite different forms, as *פֶּן, פֶּנ, פֶּנ, פֶּנ* to conceal. This is owing partly to the historical progressive modification of sounds, as dependent upon the action of the human organs on language, the general effect of which is to substitute the weaker and softer for the harder and rougher; partly upon the influence of formation and meaning in the roots; and partly upon casual changes produced by the near affinity of sounds, whether of those peculiar to the Hebrew, or to its cognate dialects. Accordingly,

(a) The T-sounds are easily changed into the S-sounds, as they are nearly related, and in this change the distinction of each individual sound of the former class is preserved in the latter, *ת* being changed into *ס*, or more obscurely into *ש*, as *פֶּשֶׁר* for *פֶּתֶר interpretation*, from *פֶּתֶר* to interpret, Eccles. 8. 1; *ד* into *ז*, as *זֶדֶךְ* for *דֶּדֶךְ*;



and vice versa זָהָב *gold*, Chal. for זָהָב Heb. ; ט into צ, as בָּצֵר for בָּטֵר. Some changes of this sort have become permanently fixed in Hebrew from a very ancient period, as the pronoun זֶה *zeh*, Aramaic *di*, related to the German *da*, and the Greek το (Latin *tu*), in which the T (D)-sound is undoubtedly primitive. A reaction, however, is occasionally observable when the T-sounds again predominate, as תָּרַח instead of תָּרַשׁ (χαρασσω=χαρασσω) Ex. 32. 16. This is still more frequent in Aramaic.—Again, the stronger sibilants change repeatedly into the softer ones, viz. צ into ס, as צָעַק to *cry*, עָלָץ to *exult*, צָעַר to *be little*, into עָעַק, עָלָו, עָזַר ; and צ and ש into ס (ש) as צָחַק, עָלָץ, and צָפַן into שָׁחַק, עָלַם, סָפַן or שָׁפַן ; so שָׁרִיזֶן *coat of mail*, and שָׁרִיזֶן Jer. 46. 4. בּוֹשֵׁם to *act basely*, for בּוֹשֵׁשׁ. The liquids ד, נ, מ, ל are more irregular in their softening, so that ר, as being harder and rougher, is not unfrequently changed, in the later periods of the language, into ל, as אֶלְמִנּוּת (of doubtful etymology) Is. 13. 22. for אֶרְמִנּוּת, and הַצְהִיר to *make bright*, into הַצְהִיל. So we find both לָשַׁבַּח and נָשַׁבַּח (once פָּסַנְטִירִין) for φαλαγγιον, נוֹט for מִנּוּת to *tremble*, שָׁטַם and שָׁטַן to *persecute*, בָּחַר and בָּחַן to *try*. The harder Gutturals too are gradually softened, especially ע into א, as פְּתָאֵם suddenly, from פְּתָעֵם a moment, תָּאֵב to *abominate*, from תָּעֵב, and נָאַל to *defile*, from נָעַל.

(b) Different shades of meaning in the roots give rise to manifold variations in the sounds, as נָחַשׁ, נָחַשׁ, seldom נָחַם to *destroy*; נָשַׁב, נָשַׁב to *blow*, נָשַׁח and נָשַׁח to *be hard*. As there is usually a clear definite distinction of meaning connected with these changes, so it may be remarked, that the derived, remote, more limited sense has usually the softer sound, as סָגַר to *shut up*, סָכַר rather to *stop up*; טָבַח to *slaughter*, וָבַח to *sacrifice*; נָחַךְ to *pour*, נָסַךְ used rather of *casting metal* or of a *libation*; נָאָה to *be beautiful*, נָאָה to *be suitable*.

(c) Of the *casual* the following are specific instances; Heb. תָּעַד to *wander*, Aram. טָעַד Ezek. 13. 10; Heb. פָּזַר to *scatter*, Aram. פָּזַר only in Daniel. So דִּירְבוֹן and דִּירְמוֹן (proper name) Is. 15. 2, 9. פָּלַט and מָלַט to *escape*, (but מָלַט always); נָבַז, נָבַז *back*.

(d) Among the quiescents (אָהֳרִי) commutation is very frequent, particularly where the pronunciation of the word is not materially affected by the change, as בָּלְאִים or בָּלְוִיִּים *rags*, דּוֹג or דּוֹג *Doeg*, הָלַךְ or הָלַךְ to *go*, קָרְחָה or קָרְחָה *baldness*, מְקָרָה or מְקָרָה *collection*, גָּלָה or גָּלָה to *reveal*, רָאשׁוֹן or רָאשׁוֹן *the first*.

Of further changes of ר into ר see § 26. II.

2. *Elision*. As the voice is naturally most hurried and rapid at the beginning of a word in the first sound and first syllable, and as all kinds of prefixes to the root are consequently most rapidly pronounced, it therefore happens that very weak sounds loosely connected are occasionally lost before the stronger syllable, as pron. *נְהַנֵּה* *we* for *אֲנֵהְנֵה*; so *בִּיטַל* *produce* for *יְבִיטַל*, *עֲלִיָּה* *elevation* for *יַעֲלִיָּה*. So also occasionally at the end of a word the sound of the very liquid and nasal *נ* is obscured and lost, as *מְגִדֵּי* (name of a place) for *מְגִדוֹן*, and, according to some, *יִשְׁמְעוּ* for *יִשְׁמְעוּן* the original termination. In like manner the Latin has *Plato* for the Greek *Πλάτων*, *Apollo* for *Απολλων*.

3. *Prosthesis*. On the other hand, a word is inclined to begin with vowels, if the first consonant easily admits of such softening. Accordingly, where the first consonant is without a vowel, the short *e* (ֵ) is sometimes assumed in Hebrew, especially with sibilants, which are strongly disposed to it, seldomer with liquids and mutes, but always only in isolated substantives or adverbs, as *עֶזְרָה* and *אֶצְרָה* *foot-chain*; *עֶרֶב* and (more rarely) *אֶרֶב* *arm*; *אֶצְבַּע* *finger*, *אֶשְׁכָּל* *cluster*, *אֶרֶב* *form*, where the Guttural *ר* seems to be the cause of *a* (ֶ) for *e* (ֵ), and *אֶתְמַל* *yesterday* for *תְּמַל* Job, 8. 9. This also takes place, though still more rarely, before a consonant disposed to it, with a firm vowel following, as *זְקָרִים* and *אֲזָקָרִים* *chains*, Jer. 40. 1.

4. *Assimilation*. Where two different consonants concur at the end of a preceding close compound syllable, one sound is easily changed into the other more important one, and the softer, more attrited the language becomes, the more frequently does this take place. In this case, as a general rule, the first sound is changed into or *assimilated* to the second, which must necessarily be a firm sound, a mute, or a sibilant, while the first is one of the softer, weaker class. Thus *נ* is most easily and frequently thus resolved, as *רִנְשָׁה* for *רִנְשָׁה*, *נְחֵה* for *נְחֵה*, *מִנְהָה* for *מִנְהָה*; *תָּה* for *תָּה*; much seldomer *ל*, as *רִקְחָה* and *רִקְחָה* for *רִקְחָה* and *רִקְחָה*; *ר* very rarely, as *פִּרְסָה* for *פִּרְסָה* which is the form of the word in Syriac and Arabic; and *מ* only in a few foreign words, as *לְמִפְרִיד* for *לְמִפְרִיד*, Gr. *λαμπάδες*, *lamps*. This usage is very frequent and almost regular with the prefix syllable *הָה* before a very kindred consonant, as *הִדְבֵּר* for *הִדְבֵּר*; *הִשְׁתַּחֲוֶה* for *הִשְׁתַּחֲוֶה*; *הִתְחַמֵּם* for *הִתְחַמֵּם*; yet variant from this we find *הִתְדַּבֵּק* Judg. 19. 22. In almost all cases of this kind the

absorbed or assimilated letter is compensated by Dagesh forte in the following consonant, but from the principle stated § 12. 3. it is evident that such compensation cannot be indicated at the end of words ; consequently it fails in such cases as אָהָה (for אָהָה), בָּהָה (for בָּהָה), אָהָה (for אָהָה), where a furtive vowel would stand in the full form, but reappears whenever accession accrues to the word, as אָהָה *his anger*, בָּהָה *his daughter*, &c.

All languages discover more or less the same tendency towards the assimilation of consonant sounds, particularly such as are kindred in their own nature. Thus in Greek, *συμμαχος, συλλαβανω, συρραπτω*, for *συνμαχος, συναβανω, συνραπτω* ; and Lat. *colligo, committo, corripio, illustris, pellucidus*, for *conligo, committo, conripio, inlustris, perlucidus*. In the Heb. phrase אָהָה אָהָה *and he said, no*, 1 Kings 11. 22, it would seem that the Dagesh forte was intended to indicate that the אָ, though the words are written separate, is to be considered as coalescing with the אָ, and the words to be pronounced *ah-ah-el-lō*. Cases of this kind are rare in the printed text, but in many Heb. MSS. are said to be more frequent. This is strikingly accordant with Arabic usage. In like manner in some ancient Greek inscriptions *τημ μητερα* is found written for *την μητερα*, *τολ λογον* for *τον λογον*, &c.

5. *Transposition.* In order to facilitate the pronunciation in such cases of concurrent sounds, a T at the end of a syllable followed by an S changes places with it, because it is easier to pronounce ST than TS ; and the T-sound must then always accommodate itself to the accompanying sibilant ; consequently we have אָהָהּלל for אָהָהּלל, אָהָהּלל for אָהָהּלל, אָהָהּלל for אָהָהּלל. In אָהָהּלל Jer. 49. 3, the transposition is avoided in order to prevent the too great concurrence of T-sounds. Other instances of transposition, which belong, however, more properly to lexicography than grammar, are the following, viz. אָהָהּלל for אָהָהּלל *to be foolish*, אָהָהּלל for אָהָהּלל *a lamb*, אָהָהּלל for אָהָהּלל *to breathe*, אָהָהּלל for אָהָהּלל *to break out*, אָהָהּלל for אָהָהּלל *to sigh*, אָהָהּלל for אָהָהּלל *valleys* ; and in some cases a letter is transposed to another syllable, as אָהָהּלל for אָהָהּלל *wickedness*, אָהָהּלל for אָהָהּלל *a garment*.

#### § 25. OF THE GUTTURALS AND RESH, AND THE VOWEL CHANGES OCCASIONED BY THEM.

1. The Gutturals constitute a class of letters in many respects peculiar to the Shemitic languages, which, from their vocal properties, necessarily exercise a powerful influence upon the forms of words. In their enunciation they propel a softer or harder breathing from the chest, according as the breath comes forth pure and un-

interrupted, or grates, as it were, against the organs of the throat, and calls them into action. If the breath flows quite pure, as in א, there arises merely a gentle aspiration, inaudible without a vowel, and answering to the *spiritus lenis* of the Greeks. If the breath is more sharply propelled against the organs, the sound will be the pure but harder aspirate ח (*h*), answering at the beginning of a word to the Greek *spiritus asper*. If the aspiration be still stronger, there arise the weaker ע (*gh*) and the stronger ח (*ch* or *hh*), two very rough guttural sounds bordering closely on the firmer consonants *g*, *k*, *q*, but pronounced deeper than *g* and *k*, and impinging upon the epiglottis less than *q*.

2. Viewed as aspirates the Gutturals approximate much more nearly to the vowels than to the other consonants, and in regard to their pronunciation there is no difficulty when they are accompanied by full vowels, as אֶלֶם, אֶמֶר, אֶרֶם; but where, according to usual analogy, a consonant would be pronounced without a vowel, that is, with simple Sheva, the Gutturals, from the very nature of their sounds, assume somewhat of a vocalic enunciation, which is expressed by the composite Shevas; thus while מְלָכִים exhibits simple Sheva under its first letter, the Guttural in מַמְלָכִים, an analogous form, takes Hateph Pattah. See § 10.

3. This grand peculiarity of the Gutturals, their taking the composite instead of simple Sheva, holds invariably in the beginning of a syllable, but at the end of a mixed syllable after a short vowel simple Sheva very frequently occurs, as מַחֲשָׁב, מַחֲשָׁב, מַחֲשָׁב; more especially if the next begins with Yod, as מַחֲשָׁב, מַחֲשָׁב, מַחֲשָׁב.

4. When a Guttural with a composite Sheva is preceded by a letter under which simple Sheva, or its substitute short Hireq, would properly stand, such preceding letter takes the short vowel corresponding with the composite Sheva. Consequently,

·:	} will require the preceding letter to be pointed with	·:	as	רַעֲקָב (רַעֲקָב)
·:		as	לְאֶנֶשׁ (לְאֶנֶשׁ)	
·:		as	לְחָלִי (לְחָלִי)	

The reason of this usage, which generally takes place only in syllables before the tone, is derived from the same physical considerations with that of the punctuation of the Gutturals themselves. The slightest experiment will satisfy any one that it is not possible to pronounce with ease a succession of strongly dissimilar vowel sounds, as for instance in the combination of *yi-hā-z-i-ā-kōv*. There will necessarily, in rapid utterance, be a coalescence or amalgamation

of sound, such as is indicated by the corresponding vowel-signs in the table just given. It is to be remarked, however, that this usage never takes place either in the last syllable of a word, or in the tone syllable, since though we have *שְׁמַעְתָּ*, yet we never meet with *שְׁמַעְתָּ*, simply for the reason that after the tone accent the voice naturally hurries forward. Indeed we not unfrequently find the composite Sheva dispensed with in a syllable of this kind, even when in the course of flexion it has lost the tone, as *שְׁמַעְתָּם*; but when followed by *נ* the other mode of pointing is more common, as *שְׁמַעְתָּנָה*.

5. When a Guttural, however, thus pointed is immediately followed by a simple Sheva, the composite Sheva is dissolved, and only the vowel-part remains; as *יַעֲבֹד* instead of *יַעֲבֹדֶה*, which would make an impossible syllable. So *נֶחֱמָה* instead of *נֶחֱמָהָ*; *פָּעַלְךָ* instead of *פָּעַלְכָה*. In this case, however, the resulting vowel never has the tone, as the power of the pronunciation remains with the former original vowel.

6. As the Gutturals, from the position of the organs in enunciation, have a strong affinity for the *a*-sound and an equally strong repugnance to the *i*-sound, it therefore happens that a Guttural at the end of a syllable preceded by short Hireq, causes such Hireq to be changed either to Segol or Pattah, both which are more compatible with this species of sound. Thus we have *נִחַפֵּךְ* instead of *נִחַפְךָ*; *יַחֲשֹׁב* instead of *יַחֲשֹׁבְךָ*; *יַעֲזֹרֶה* instead of *יַעֲזֹרְךָ*. The same is frequently, though not uniformly, the case with *ר*; as *יִרְאֶה* *he saw*, for *יִרְאֶהְךָ* (*יִרְאֶהְךָ*); *הִמָּר* *he embittered*, for *הִמָּרְךָ*; *הִיָּסֶר* *he fled*, for *הִיָּסֶרְךָ* or *הִיָּסֶרְךָ*. It is, moreover, because of this native discordance between the sounds of *i* and *u* (*י* and *ו*) and *a*, that they never appear as Hateph-vowels, but that *e* and *o* universally occur.

Indeed the strong affinity of the Gutturals for Pattah, especially in final syllables; frequently causes this vowel to appear before them when no other reason can be assigned for its occurrence; as *שְׁמַעֵ* instead of *שְׁמַעְ*; *זָרַעֵ* instead of *זָרַעְ*; *יִמְעַלֵּ* for *יִמְעַלְ*; *יִנָּחֵ* for *יִנָּחְ*; *נִצָּחֵ* for *נִצָּחְ*. When, however, the final vowel is immutable and cannot be excluded, Pattah furtive is inserted before the Guttural; as *הִשְׁמִיעֵנִי*, *נִבְרָאֵנִי*, &c.

7. In syllables ending with two consonants, where the Guttural in the middle is not so free, and especially with hard *ח*, the Segolate pronunciation usually remains, as *לָחֶם*, *לָחֶם*; but the final *e* (·) is always changed into *a* (·) in a Segolate form as soon as ever the penultimate *e* (·) has been changed before the Guttural into *a* (·), because the second vowel is generally made to be only an echo of the first, as *פָּעַם* (*פָּעַם*), *נָעַר* (*נָעַר*), *בָּרַח* (*בָּרַח*). See this more fully

explained under the head of *Segolate Nouns*. Cases sometimes occur where final or penultimate Gutturals attract the whole vowel-power of the word to themselves, *קָחַח*, *מָעַס*, *נָטַע*, but most of all with the weak א, as *שָׂאָה*, *פָּאָר*, *זָאָב*.

8. A distinguishing character of the Gutturals is, that they are incapable of reduplication; hence the insertion of Dagesh forte in these letters is precluded, even where it is analogically due, as in *נָאֵץ* for *נֶאֱץ*; *בָּרֵךְ* for *בִּרְךְ*, &c. These are called cases of *implied Dagesh*.\* But in order to compensate for this omission the preceding vowel is lengthened, as *מֵאֵץ* for *מֶאֵץ*; *מֵאֵץ* for *מֶאֵץ*; *מֵאֵץ* for *מֶאֵץ*.

In many cases this compensative lengthening of the preceding vowel is dispensed with; as *נָחַח* instead of *נֶחַח*; *מֶרְחַח* instead of *מֵרְחַח*. The Pattah, however, or any other short vowel thus situated is to be considered as long, as it stands before an *implied Dagesh*. § 25. 8.

9. In cases where analogy would require reduplication, a Guttural with Kamets or Hateph Kamets is very prone, for the sake of euphony, to take Segol instead of Pattah or Kamets immediately before it, as *פָּחַח*, *הָחַח*, *לָחַח*, *אָחַח*, instead of *פַּחַח*, *הַחַח*, *לַחַח*, *אַחַח*. This is probably owing to the fact that soft e (Segol) was regarded as an easier sound to the language before the concurrence of a Guttural and long a (Kamets) than either that of Pattah or Kamets.

Note. The following are exceptions to this rule; viz. *הָעֵם*, *הָחֵר*, *הָאֵץ*, &c. The word *יָעַד* is anomalous, being probably put for *יַעַד*.

10. When He (ה) stands at the beginning of a word immediately before another Guttural, it not unfrequently takes Pattah instead of Hateph Pattah, the concurrence of the two Gutturals causing the fleeting vowel sound to be somewhat more full and distinct; hence

הַעֲרִיחַ	instead of	הַעֲרִיחַ
הַעֲרִיחַ	"	הַעֲרִיחַ
הַחֲלֹחַ	"	הַחֲלֹחַ
הַחֲלֹחַ	"	הַחֲלֹחַ
הַחֲלֹחַ	"	הַחֲלֹחַ

Thus too in the same situation Aleph (א) takes sometimes Tseri

\* That the doubling of the Resh, however, is not absolutely impracticable appears from the following cases; *מֶרֶשׁ* Ezek. 16. 4, *שֶׁרֶשׁ* Prov. 3. 8, *מֶרֶשׁ* Prov. 14. 10.

instead of Hateph Segol, and sometimes Holem instead of Hateph Kamets, as

אָמֵךְ	instead of	אָמֵךְ
אָבֹדִם	“	אָבֹדִם
אָזֹר	“	אָזֹר
אָתִיר	“	אָתִיר
אָחֲלִים	“	אָחֲלִים

§ 26. OF THE QUIESCENTS AND THE VOWEL CHANGES OCCASIONED BY THEM.

I. Of א and ה.

1. Of these two letters, considered as *Gutturals*, it has been already remarked (§ 25. 1.), that they are the weakest of the whole class, amounting in fact to little more than simple *breathings*. The consequence is, they frequently lose their sound altogether, and are thus brought into the class of *Quiescents*, in which character they are subject to several peculiarities that require to be fully treated.

2. The degree of their vocality or aspiration depends mainly upon their position in a word or syllable. At the beginning of a word the aspirate is most strongly and distinctly audible, as there is no impediment whatever to the sound, as in אָמֵר, אָחֵל, אָחֵל, אָחֵל; but in other positions the utterance is less easy, and leads to the effort to suppress the sound of the aspirate by drawing back its accompanying vowel, or Hateph-vowel, attaching it to the preceding consonant, and lengthening it if short. Thus,

שְׂאֵלָה	instead of	שְׂאֵלָה	רִאשׁוֹן	instead of	רִאשׁוֹן
חֲשֵׁאָה	“	חֲשֵׁאָה	בָּאָר	“	בָּאָר
רִאשִׁים	“	רִאשִׁים	שֵׁאָה	“	שֵׁאָה
מִאֲחֵרִים	“	מִאֲחֵרִים	פִּאֲרָה	“	פִּאֲרָה

and as letters not sounded come naturally to be omitted in writing, hence שְׂלָה for שְׂאֵלָה (שְׂאֵלָה), וִירָב for וִירָב, מִצְחִי for מִצְחִי. So also in respect to ה, as לָבֵן for לָחֵבֵן, לָמֵךְ for לָחֵמֵךְ, רִחוּנֵךְ for רִחוּנֵךְ, לָחֵסֵרֵל for לָחֵסֵרֵל. At the *end* of a syllable the aspiration of the weaker Gutturals א, ה, easily becomes too feeble to be distinctly audible after the accompanying vowel; so that the vowel is uttered without the clear aspirate after it. But this is very rare in syllables *before* the tone, because the Guttural there can easily facilitate its utterance by assuming composite Sheva (§ 25. 3.); but in cer-

tain combinations of rather frequent occurrence, א is rendered for the most part mute, as לֹאמֵר for לֹאמֶר, נֹאדָה for נֹאדֶה, נִפְלְאָה for נִפְלֶאָה, מִצָּאָה for מִצָּאֶה, הֶאֱזָקִים for הֶאֱזָקִים. In this case the vowel, according to § 26. 2, is regularly lengthened.

3. The usual effect of this law of quiescence, as we have just observed, is to lengthen the previously short vowel; but a remarkable exception to this occurs in regard to the word אֲדֹנִי *Lord* with its prefixes, as אֲדֹנִי, בִּאֲדֹנִי, לִאֲדֹנִי, &c. Yet this usage is not uniform, as we find אֲדֹנִי in the construct state, as also always אֲדֹנֵינוּ, אֲדֹנֵיהֶם, אֲדֹנֵיהֶם. The peculiarity was probably intended as a distinction of the holy name of God, as בִּיהֶוָה, בִּיהֶוָה, &c. present the same anomaly. A similar usage obtains also in the case of the words בִּקְרָאָה (instead of בִּקְרָאֶה), מְלִאֲכָה, and a few others, of which we can only say that it is in marked contrariety to the general laws of the vowel combinations.

4. He (ה) never quiesces except at the end of a word. Whenever, therefore, in consequence of final accession it comes to stand in the middle of a word, and where it cannot quiesce, it is for the most part exchanged for Yod or Tav; as בְּלִיָּה for the analogical בְּלִיָּה; בְּלִיָּה for בְּלִיָּה; בְּלִיָּה for בְּלִיָּה. Sometimes it is entirely thrown away; as בְּלִיָּה for בְּלִיָּה; בְּלִיָּה for בְּלִיָּה. See § 26. 3.

## II. Of ו and י.

1. The consonants formed by the anterior organs, from the back part of the palate to the edge of the lips, are firmer than the Gutturals, and their sounds therefore more distinct and audible. These sounds, however, instead of being abrupt and hard, are rather drawn out, flowing, melting, and therefore easily lost and resolved. Of these the letters ו (v) and י (j=y) stand closely related to the vowels u (oo) and i (ee), i. e. to ו and י in origin, pronunciation, and reciprocal change; their sounds being in fact nothing more than those vowel-sounds hardened, by a slight change in the action of the organs (§7. 2.), into consonants. Consequently u (ו) and i (י) become hardened on suitable occasions to v (ו) and j (י), and on the other hand v and j are as easily resolved, by softening, into u and i; for which reason they are often not improperly termed by grammarians *semivowels*. As j (י) however is somewhat harder and firmer than v (ו), it has happened that in many formations necessarily requiring a consonant, particularly at the beginning of words and syl-



lables, ו has been supplanted by י, as וָשֶׁב for וָשֶׁב, וָרָא for וָרָא, וָחִיָּל for וָחִיָּל, &c., on which is founded a classification of verbs Pe Yod, § 42. An exception to this occurs in the case of some few nouns, as וָרָא, וָרָא, וָרָא.

2. The general rule in regard to these sounds, which float, as it were, between vowel and consonant, is, that they become hardened into consonants wherever the vowel sound cannot maintain itself. Consequently this occurs *at the beginning of syllables*, and more especially *at the beginning of words*, because, as no syllable in Hebrew can begin with a vowel sound (§ 9. 1.), they must when occupying that place be pronounced immediately *before* such a sound, and therefore retain their consonant power, as וָרָא, וָרָא, וָרָא. Yet there are some cases even here where ו and י begin, at least, to throw off their consonant and assume their vowel sound, as copulative ו ו for instance before another labial ב, מ, נ, as וָבֵן, וָמֶלֶךְ, and before every consonant not having a firm vowel, i. e. with Sheva, as וָחִיָּל. Here analogy would require וָחִיָּל (§ 27. 8.), but the ו, instead of taking the heterogeneous Hireq, is resolved into its own appropriate vowel ו.

3. When ו or י having Sheva are preceded by a heterogeneous vowel, as ו by  $\bar{a}$  (וֹ),  $\bar{a}$  (וֹ),  $\bar{e}$  (וֹ),  $\bar{i}$  (וֹ); or י by  $\bar{a}$  (יֹ),  $\bar{a}$  (יֹ),  $\bar{o}$  (יֹ),  $\bar{u}$  (יֹ and יֹ), they naturally give rise, as we have before remarked (§ 18. 2.), to a mixed diphthongal sound, as וָיָא, וָיָא, וָיָא. These sounds are indeed sometimes retained, as in the words now cited, and in מִיָּמִינִים 1 Chron. 12. 2. אִי־סִיָּרִים Hos. 7. 2. and elsewhere, yet as the language generally aims to avoid them, resolution for the most part takes place. The expedient for this is twofold, according as it is desired to retain the vowel or the consonant sound; it being always understood that the *vowel* so retained instead of the consonant is immutably long. At the end of words, moreover, ה is often substituted for ו and י when they cease to be consonants, which ה however is not pronounced, but stands without a vocal sign to indicate that the word properly terminates, not in a consonant, but in a vowel sound, as וָהָה for וָהָה, וָהָה for וָהָה.—The method adopted is the following; either

(a) The Vowel is made by contraction to conform to the Quiescent, i. e.  $\bar{a}$  (וֹ) and  $\bar{u}$  (וֹ) go into  $\bar{o}$  (וֹ) or  $\bar{u}$  (וֹ), and  $\bar{a}$  (יֹ) into  $\bar{e}$  (יֹ) or  $\bar{i}$  (יֹ), as וָהָה for וָהָה, מִיָּמִינִים for מִיָּמִינִים, נִיגוֹת for נִיגוֹת, וָרָא for וָרָא, בְּרִיָּה for בְּרִיָּה, נִיגוֹת for נִיגוֹת, עֵין for עֵין. Or,

(b) The Quiescent conforms to the vowel, i.e. *av* (ו.) and *aj* (י.) go into *a* (א), and *iv* (י.) into *i* (י), as *בָּלֵךְ* for *בָּלֵךְ* or *בָּלֵי*, *שָׁלַח* for *שָׁלַח*, *שָׁלַח* for *שָׁלַח*, *יָרַח* for *יָרַח*, *מָרַח* for *מָרַח*.

4. When the letters ך and ך occur with vowels in the middle of words their native tendency to softening or resolution is facilitated by their position, as the vowel which remains can easily attach itself to the preceding consonant; hence a contraction or syncope sometimes takes place similar to that in the Latin of *amasti* for *amavisti*, *mi* for *mihi*, or in the English *I'll* for *I will*. The semi-vowel is in this case very often elided, and the resulting vowel for the most part lengthened, as קם for קים, שוב for שׁוב, הקים for הקים, הים for הים, שנייה for שנייה, השנייה for השנייה.

5. From some indications it would appear that the  $\eta$  with Hireq at the beginning of words had so weak a sound as to approximate very closely to a vowel, so that in all probability  $\eta\text{מְרָאֵל}$  was pronounced more nearly like *Israel* than *Yisrael*, just as the Sept. renders  $\text{יִצְחָק}$  for  $\text{יִצְחָק}$ , and  $\text{יְהוּדָה}$  for  $\text{יְהוּדָה}$ . Accordingly when standing at the beginning of a word either with Hireq or Sheva, it is very prone to lose its consonant power and resolve itself into the *i*-sound with any prefix which may happen to be placed before it, as  $\text{יְדִיד}$ ,  $\text{יְדִידִי}$ ;  $\text{יְמִין}$ ,  $\text{יְמִינִי}$ ;  $\text{יְהוֹרֹן}$ ,  $\text{יְהוֹרֹנִי}$ ;  $\text{יְלֵלָה}$ ,  $\text{יְלֵלָתִי}$ ;  $\text{יְקָחָה}$ ,  $\text{יְקָחָתִי}$ .

6. The leading cases in which ו and י maintain themselves as consonants are, (1) When a reduplicated consonant follows, as חֲתָנִים, which enables them to hold their vowel more firmly (§ 9. 7). (2) When they are themselves to be doubled by the necessities of formation, as קָדַם, רִנְנָה. This is avoided when practicable, and when unavoidable ו is usually changed into ר. (3) If an immutable long vowel precedes, as גִּזְרָה, נִסְרָה; although in this case kindred vowels may unite before ו and י become consonants, as עֲבָרָה, צִפְפָּה. (4) When a Guttural follows, as קָרָה, גָּרָה, צָרָה, or even goes before, as הִשְׁתַּחֲוִי, מִשְׁחִי, שָׁחָה. (5) In forms of the Segolate kind having *a* under the first consonant; for in this case the short auxiliary vowel (§ 8. 7.) easily intrudes in consequence of the firm nature of these forms, before the last consonant, whereby ו and י are better sustained as consonants, as מָוֶה, בָּיִת, מִצֵּי. When the auxiliary vowel has for particular reasons fallen away the rest of the vocalization generally remains, as גָּרָה, שָׁרָה; yet even here the resolution sometimes occurs, as גָּרָה.—As a singular exception to the general rule, ו has remained as consonant after a discordant vowel

in the ancient root שָׁלַךְ or שָׁלַח *to rest*, probably to distinguish it from שָׁלַח *to draw out*, and י in מִי־מִיָּה 1 Chron. 12. 2, and אֶי־יָהּ Hos. 7. 12.

7. At the end of trilateral syllables ו and י can by no means be sounded as consonants, as they are then utterly destitute of support, and must necessarily be pronounced as vowels. Indeed ו, which is the most frequent here, attracts the tone of the syllable so strongly to its Hireq, that the vowel sound of the first consonant entirely disappears, as שָׁבִי (שָׁבִי), פָּרִי (פָּרִי), יָהּ (יָהּ from יָהּ), in which last case the Sheva originally due by § 27. 8. under the first Yod is restored, because that belonging to ה has been lost by quiescence. In such words however as בָּרוּךְ (בָּרוּךְ), the o-sound, which is generally more permanent in its nature, does not so easily suffer itself to be expelled. On the other hand, as soon as ever a vowel becomes audible after such a ו or י, they again resume their consonant power, as מְצִיחַ, מְצִיחַ, מְצִיחַ.

## CHAPTER II.

### § 27. VOWEL CHANGES IN GENERAL.

1. A distinguishing peculiarity of the Hebrew is the numerous changes which the forms of words undergo, especially in the process of inflection, by reason of the commutations and rejections of the vowels, and the consequent breaking up and re-creation of syllables. These are for the most part effected by the operation of the tone, the removal of which from its primary seat is necessarily accompanied by the lengthening or shortening, or complete disappearance, of some or all of the original vowels. This is in fact the *rationale* of a very large proportion of the vowel changes in Hebrew, and it is in perfect analogy with the operation of the same cause in our own and other languages. Let the word *dēclāim*, for instance, be changed into *dēclāmātion*, and it is obvious that the original long vowels at once become short in consequence of the natural tendency of the voice to hurry over the preceding syllables, and expend its stress upon that on which the accent falls. If we suppose this change in the quantity of the vowels to be represented by appropriate signs to the eye, it will convey an accurate idea of the effects produced from this cause upon the forms of Hebrew words. In considering, therefore, the influence exerted from this source upon syl-

lables and vowels, it becomes necessary to advert to an important distinction of the vowels as *mutable* and *immutable*. In denominating, however, certain vowels *mutable*, and certain others *immutable*, it is not to be understood that the terms hold true absolutely and universally of either class. Both are subject to exceptions, and yet the usage in regard to both is on the whole so fixed and prevailing as to lay a sufficient ground for the classification, which accordingly we do not hesitate to adopt.

2. *Immutable Vowels*.—The vowels which are most properly thus denominated, from their almost invariably resisting change, are

(a) Those in which a homogeneous semi-vowel quiesces, as א, א, א, א, א, א; e. g. in the words קוֹם, קוֹל, שִׁיר, הִרְבֵּל, רָאשׁ. The rule holds good though the quiescent letters may have fallen out in writing, as רשׁ for ראשׁ, משה for משיח, זבל for זביל. The principal exceptions to the rule are the following: Kamets is lost in such words as מצא, מצא, מצא; גלה, גלה; Hireq in Hiph. הקטיל, הקטיל is altogether rejected, and in the Future and Imperative changed into its equivalent Tseri, as ויקטיל for ויקטיל; Holem disappears in מצא, מצא; the long impure vowels are sometimes exchanged for each other, as מנוח pl. מנוחים, or for long or short pure ones, as Imp. 2d pers. masc. קום, 2d pers. pl. fem. קמנה; צדק, const. צדק; יקום, tone retract. ויקום. It would seem from the changes above exhibited that the language regarded the vowels *u* and *i* as shorter than *o* and *e*.

(b) Short vowels in mixed syllables before Dagesh forte; as נָבֵב, נָבֵב; also in the first of two mixed syllables, as מַלְכֵנוּ, מַלְכֵנוּ. To this again there are some exceptions, as אָתָּה, in pause אָתָּה, &c.

(c) Those vowels after which a Dagesh forte should properly stand, but which on account of a Guttural has fallen out; as הָרִי-אֵל for הָרִי-אֵל, בָּרַךְ for בָּרַךְ.

3. *Mutable Vowels*.—As Kamets, Tseri, and Holem often appear without their respective quiescents, they, together with the short Pattah, Segol, Hireq, Kamets Hateph, and Kibbuts, constitute the class of *mutable* vowels, i. e. such as are liable to commutation or rejection from the influence of final increment, removal of tone, regimen, euphony, &c.

4. *Synopsis of Vowel Changes*.—As a general rule, the changes of vowels for each other are limited to the respective classes to

which they belong, as stated § 7. 2, 3. Consequently as each long mutable vowel has one or more corresponding short ones for which it may be exchanged, and *vice versa*, therefore we find, in the

## LONG VOWELS,

Kamets (ֿ) shortened into	{	Pattah generally	(-)
		Segol sometimes	(ֿ)
		Hireq rarely	(ֿ)
Tseri (ֿ) “ into	{	Segol generally	(ֿ)
		Hireq often	(ֿ)
		Pattah rarely	(-)
Holem (ֿ) “ into	{	Kamets Hateph generally	(ֿ)
		Kibbutz seldom	(ֿ)

## SHORT VOWELS,

Pattah (-) {	{	lengthened into Kamets generally	(ֿ)
		shortened into Hireq occasionally	(ֿ)
Segol (ֿ) lengthened into	{	Kamets often	(ֿ)
		Tseri often	(ֿ)
Hireq (ֿ) “ into		Tseri generally	(ֿ)
Kamets Hateph (ֿ) “ into		Holem occasionally	(ֿ)
Kibbutz (ֿ) “ into	{	Holem generally	(ֿ)
		Shureq seldom	(ֿ)

5. Upon inspection of the above table it will be observed that the vowel changes are not always *direct* but often *oblique*; that is, they are not uniformly exchanged for their *appropriate* opposites, as Kamets for Pattah, Tseri for Segol, Holem for Kamets Hateph, &c.; but often for those of merely a *kindred* sound, as *ā* for *ē*, *e* for *ī*, *o* for *ū*, &c. Of these peculiarities it will be proper to give a more detailed account.

(α) In a mixed syllable (ֿֿ) from which the tone has been removed, Pattah from an original Kamets frequently goes into Segol (ֿֿ) as if it were considered a somewhat shorter sound, as יִדְבֵּק from יִדְבֵּק; מִבְּלָהּ for מִבְּלָהּ; יִדְבֵּק from יִדְבֵּק; יִדְבֵּק for יִדְבֵּק. Especially is this the case before a Guttural with an implied Dagesh in it and Kamets under it, as מִדְּבֵּק for מִדְּבֵּק; מִדְּבֵּק; מִדְּבֵּק (for מִדְּבֵּק); and so usually with ה. With ה and ע Segol occurs in order to give more distinctness to the sound of the several Gutturals, as מִדְּבֵּק for מִדְּבֵּק, מִדְּבֵּק for מִדְּבֵּק. Before מ and ר where no Dagesh is

implied, Kamets for the most part remains, as *הָאָרֶץ*, *הָאֱבוֹת* (though occasionally *הָאָרֶץ*, *הָאֱבוֹת*). So also in syllables ending originally in two vowelless consonants, as *כָּלֵב* for *כָּלֵב* from *כָּלֵב*, *יָגֵל* for *יָגֵל* from *יָגֵל* (Fut. Apoc. Hiph. from *יָגֵל*).

(b) A still more remarkable, though rare, change is that of (:-) into (:.), as *דָּמָם* for *דָּמָם* from *דָּם*, *מָדוּ* for *מָדוּ* from *יָגֵל*, *יָגֵל* from *יָגֵל*, *יָגֵל* from *יָגֵל*.

6. The dominant law, as already remarked, which governs the vowel-changes in Hebrew is, that *the accession of syllables at the end of a word causes either a change or rejection of its original vowels*. These accessions or augments which arise either in consequence of personal or plural ending or of pronominal suffixes, may be considered as of two sorts; one commencing with a vowel, and which may be termed *asyllabic*; the other with a consonant, which may be termed *syllabic*.\* As to the effect of such accession, it is obvious that upon any *asyllabic* augment being postfixed to a word, the terminating consonant of such word must be taken in order to enounce it, otherwise it will remain silent; it being contrary to the laws of syllabication for any vowel to begin a syllable (§ 9. 1). If, for instance, we attach the asyllabic augment *ים*, the plural masc. termination, to any word as *בָּר* *pure*, we must necessarily take the last letter to enounce it, as *בָּרִים* *bd-rim*. If the augment be *syllabic*, though the vowels are often affected by it, this breaking up of syllables does not take place, as *בָּר*, *בָּרִים*; *קָטַל*, *קָטַלְתָּם*. In words of more than one syllable these final increments cause very marked and important changes in the forms. Thus in the const. pl. and suffixed forms *דְּבָרֶיךָ* *words of*, and *דְּבָרֶיְכֶם* *your words*, a still further change has taken place, leaving none of the original vowels remaining. So in the verb *קָטַל* *he killed* we have the 2d pers. pl. masc. *קָטַלְתָּם* *ye have killed*, and the suffixed Inf. *קָטַלְךָ* *your killing*.

7. As every short vowel is, by § 8. 3, 4, dependant on and supported by a mixed syllable only, it must consequently immediately disappear if the compound syllable is broken up by the carrying on of the second consonant to another syllable, as *יָגֵל*, *יָגֵל*, where the *ל* having entirely changed its relation to the syllable the short

\* The reason of these terms is obvious. A vowel cannot commence a syllable in Hebrew (§ 9. 1.), hence augments thus commencing are termed *asyllabic*; those commencing with a consonant are, for a similar reason, termed *syllabic*.

vowel falls away. But a short vowel, if supported by the tone, may remain even in a simple syllable, as מִדְּבָרָה instead of מִדְּבָרָה, בְּרִמְלָה instead of בְּרִמְלָה. See § 8. 3, 4. The effect of the euphonic Metheg is often the same as that of a tonic accent in sustaining a short vowel, as נֶאָץ for נָאץ; חֲעִירָתִי for חֵעִירָתִי; חֲחֻלֶּה; חֲטָטֶשׁ; חֲטָטֶשׁ; חֲטָטֶשׁ.

8. Whenever a vowel falls away, Sheva, either simple or composite, which in its very nature denotes the absence of a vowel (§ 9. 2.), comes of course in its place, as in the instances above; but in case two successive vowels fall away (§ 27. 11.), as this would make an impossible syllable, short Hireq is usually employed instead of the first, as דְּבָר, pl. דְּבָרִים, const. דְּבָרִי instead of דְּבָרִי; צִדְקָה, pl. צִדְקָה instead of צִדְקָה. But if one of the two vowelless letters be a Guttural, the supplied vowel is Pattah or Segol for the reason given (§ 25. 6.), as pl. אֲנָשִׁים, const. אֲנָשִׁי; חֲחֻלֶּה, const. חֲחֻלֶּה. In other cases, however, besides those of the Gutturals, Pattah appears returning from a primitive *a*, as יִלְדֵּי (from יִלְדֵּי, orig. יִלְדֵּי) and מִלְכֵּי (from מִלְכֵּי, orig. מִלְכֵּי); and where *o* is in the original form it always returns, as קָטְלוּ (from קָטְלוּ), בָּפְרִי (from בָּפְרִי).

9. *Shortening the Long Vowels.*—It being an invariable rule in Hebrew that a long vowel cannot stand in a mixed syllable unless it be accented (§ 9. 3.), hence whenever the tone has been for any reason removed, either forwards or backwards, the shortening of the former tone-vowel, if it do not fall away, follows as a necessary consequence. Thus,

1. Forwards.			2. Backwards.		
יָד	becomes	יֶדֶם	יָדָה	becomes	יֶדֶה
יָשׁ	"	יֶשֶׁם	יָשָׁה	"	יֶשֶׁה
יָבֹן	"	יֶבֶן	יָבֹהֶם	"	יֶבֶהֶם
יָחַק	"	יֶחַק	יָחַשְׁתֶּם	"	יֶחַשְׁתֶּם
יָקָטֶשׁ	"	יֶקָטֶשׁ	יָקָטֶשׁ	"	יֶקָטֶשׁ

10. *Lengthening the Short Vowels.*—This, on the other hand, takes place (1) When the form of a word, in the course of flexion or augment, is so changed that they stand alone, i. e. in a simple syllable, as יָבֹן, יָחַק, יָקָטֶשׁ (not יָקָטֶשׁ); פָּתְרוּם, פָּתְרוּ. So before a quiescent, as מָצָא instead of מָצָא, נָלַח instead of נָלַח=נָלַח. (2) When a Dagesh forte due is omitted either because the letter is a Guttural (§ 25. 8.) or stands at the end of a word (§ 12. 3.), as בָּרַךְ instead of בָּרַךְ, בָּרַךְ instead of בָּרַךְ, יָנַל instead of יָנַל, יָנַל instead of יָנַל.

א. (3) In some cases where the article precedes; see § 29. 5.

(4) In consequence of the pause accent, § 22. c.

Perhaps in the great majority of cases the vowel in mixed final syllables is to be in theory considered as having been originally short; at least so far as we can conceive of the syllable's having existed before it became the seat of the tone. But whenever the tone fell upon such syllables the natural effect was to *prolong* the sound of the voice in utterance; and of this a further obvious consequence would be to substitute a *long* or *longer* vowel for the *short*. Thus בָּקֶשׁ is in all probability so written for בִּקְשׁ, רִפְקֶה for רִפְקֶה, חִיבֶל for חִיבֶל, שָׂאָה for שָׂאָה. Accordingly such cases as עָם, יָאָם, סָעֶר, בָּל, Ps. 35. 10, are very rare, though Segol and Pattah in this position are comparatively frequent, the latter of which from the ease and *nativeness* of its sound often supplants the former, as בָּזַז and צָר instead of בִּזַּז and צָר (as is evident from the suffixed forms בָּזַזְתָּ and צָרְתָּ). So instead of אֶבְרֶה we have אֶבְרֶה, though in other cases forms seem to fluctuate between Pattah and Tseri, as גָּדַל and גָּדַל. Owing to the operation of the same cause, viz. the natural predominance of the Pattah or *a*-sound, when two such forms, for instance, as שָׂאָה and שָׂאָה occur, we find that the course of flexion never gives rise to שָׂאָה or שָׂאָה, but always to שָׂאָה. In like manner from דָּבַר or דָּבַר always דָּבַרְתָּ, דָּבַרְתָּ, &c.

11. *More detailed view of the effects of accession.*—In dissyllables, which constitute most of the ground-forms of the language, if the tone be moved forwards (i. e. to the left) *one* syllable, then the penult vowel, if mutable, falls away, as דָּבַר, דָּבַר, פָּקֶד; פָּקֶדְתָּם, פָּקֶדְתָּם, נָדָל; נָדָלְתָּם. If the augment be asyllabic, the second or final vowel is dropped, as קָטַל, קָטַל, קָטַל; קָטַלְתָּם, קָטַלְתָּם. If the tone be moved forwards *two* syllables, both the original vowels, if mutable, fall away, as דָּבַר, דָּבַרְתָּם, זָקַן; זָקַנְתָּם, זָקַנְתָּם; the failing vowels being supplied according to the rule given § 27. 8. But if the penultimate vowel be immutable it of course remains unchanged, as פָּקֶד, פָּקֶדְתָּם, מָנֶה, מָנֶה. So also if both ultimate and penultimate are immutable, no change will take place in the vowels whatever be the suffix, as מָקְדִישׁ, מָקְדִישׁ, מָקְדִישׁ; מָקְדִישׁ, מָקְדִישׁ, מָקְדִישׁ.

The particular cases when and where vowels are immutable, or the contrary, as they depend upon a variety of causes, can only be learned by a growing acquaintance with the etymology and general structure of the language. Thus we have in the constr. plur. סְרָסְרִים *chamberlains* or *eunuchs*, Est. 4. 5, with the first vowel immutable because it is derived from the Piel conjugation, whereas in Gen. 40. 17. we find סְרָסְרִים with the first vowel fallen out, because it comes from the participial form סְרָסְרִים of Kal, like מְסִיב, in which it is mutable. But the learner will find all perplexities of this nature continually giving way before his advances.



12. Of the different kinds of augments or suffixes which produce the effect above described the principal are the following :

(a) *Those beginning with vowels* ; as the terminations ו, ך of nominal forms ; the ן of the fem. sing. ; the ך and ם of plurals ; and such pronominal suffixes as ךי, םי, ךי, ךי, ךי, &c.

(b) *Those beginning with a loosely attached consonant* ; viz. such suffixes as ך, ךי, ךי, &c., all which receive the tone. These are not attached by a distinct or union vowel (§ 30. 5.), nor are they consonants closely attached, but are united to the word by a *floating Sheva* (§ 9. 6.), as is evident from the omission of Dagesh lene (§ 12. 10).

(c) *Those that begin with a closely attached consonant* ; generally persons of verbs, as קטל, קטל, and the nominal forms קטל for קטל.

13. The vowel of a suffix, in case a mixed syllable precedes it, which most frequently happens, takes the last consonant of that syllable to itself, by which the syllable is broken up. If then the vowel of this syllable is only an auxiliary *e* (.) § 8. 7, it always disappears before accented and unaccented suffixes, as קדם, קדם, שפט, שפט. If it be a *short accented vowel*, it can, as before remarked (§ 27. 7.), maintain its place before unaccented suffixes by means of the tone, as ברמל, ברמל ; ברמל, ברמל. If it be a vowel *long by tone*, it either remains before accented suffixes, or disappears according to the rules of the foretone, § 21. 5, 6.

14. In the cases where the last consonant is taken entirely to the following syllable, e. g. where the last vowel of the word is toneless auxiliary *e*, the effect is very obvious and regular, the auxiliary always disappears, as קדם, קדם ; ספר, ספר, and the suffix-Sheva is to be considered as vocal, just as it becomes always an audible sound after a vowel immutably long ; as לבדש, לבדש *lvashá*. But with vowels merely long by tone, the result is not so uniform, the vowel in that case not being always made to disappear ; for the last consonant can be entirely drawn over to the last or suffix-syllable in loose connexion, so that the accented vowel before the tone being left in a simple syllable, either remains long or becomes so, as ברמל (ברמל), אחרת (from אחרת), תכבד (from תכבד). This *longer* pronunciation, however, only takes place before the light termination ך, not before heavy ones ending in a consonant, and even before that regularly only with an *a*, seldom with *e*, and never with *o* ; so that

it is in fact merely a kind of foretone. Where the vowel cannot thus maintain itself as foretone, one of two results ensues, either, (1) It remains in its place, but is there necessarily so shortened that the following consonant *floats* between both syllables (§ 9. 6.), in order to leave some trace of the sound of the proper suffix-vowel; thus *debar'kem*, *debar'kem*, *eshal kem*, *eshal kem*, *ishal kem*, *ishal kem*, and even with *i* and *o*, as *ishal kem*, *ishal kem*, *ishal kem* (from *ishal kem*). Or (2) The vowel seeking a firmer seat backwards recedes to the preceding vowelless consonant, whereby the suffix-Sheva becomes perfectly distinct and moveable, as *ishal kem* (for *ishal kem*, from *ishal kem*), *ishal kem* (for *ishal kem*, from *ishal kem*), *ishal kem* (for *ishal kem*, from *ishal kem*). This very seldom happens except with *o*, the vowel most difficult to be expelled, and again only before the light suffix *sh*. It is almost wholly confined to the construct infinitive, § 33. 2, the apparent anomaly of which is thus fully explained.

## PART III.

### CHAPTER I.

#### GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

##### § 28. HEBREW ROOTS.

1. We have already stated it as a fundamental axiom in regard to the written Hebrew (§ 5. 1.) that consonants are essential, while vowels are merely accidental; the former denoting the most elementary and radical ideas, as well as sounds, of words; the latter expressing their various nicer modifications and distinctions of sense. This is a principle of the utmost importance in order to a right conception of the true nature of most of the *roots* of the language. Thus in the three consonants גדל there resides the general idea of *greatness*; but גדל and גדל signify *becoming great* or *growing*, גדל *great*, גדל *greatness*, גדל *to make great*, גדל *to be made great, to be brought up, or educated*. And so in innumerable other instances. The primitive power of words is never dependant on vowels, as in the Latin *eo, aro, oro, uro*, or the Greek *δαω, δαω, δαω, δαω*. It has been usual with most grammarians and lexicographers to regard the *Verb* as the most primitive element of the language, the parent stock from which nearly every other part of speech was derived. This is doubtless true to a considerable extent, but the more correct theory seems to be, to consider the *verb* and the *noun* as collateral derivatives from an abstract root consisting of consonants only, and involving, as it were, both the verbal and nominal meaning, either of which may be developed by means of certain vowel points. Thus instead of deriving מלך *a king*, with some grammarians, from מלך *to reign*, or *vice versa*, with others, the true method probably is, to refer them both to the abstract root מלך, which is to be considered as intrinsically neither verb nor noun, but which becomes a verb if written מלך, or a noun if written מלך. According to this, therefore, the root strictly speaking exists only as a pure abstraction, as an invisible root, hidden, as it were, in the earth, whose trunk and branches are alone to be seen. Because the verb, however, gives a more animated and complete idea, and the noun is conceived of as more easily derivable from the verb than the reverse, the verb has come to be

2. Another distinguishing peculiarity of the Hebrew and its cognate languages, at least in their existing state, is, that the roots consist for the most part of *only three letters*, usually making two syllables, as **הָרַג** *he killed*, **אֶרֶץ** *the earth*. From such trilateral roots has arisen that vast variety of formations used to express case, number, gender, person, tense, &c. Exceptions, however, occur to this general principle of derivation in the case of many of the particles, of the primitive pronouns, and several nouns constituting the names of familiar objects, as **אָב** *father*, **אִמָּה** *mother*, **יָד** *hand*, &c., which appear to be *biliteral* in their root. But the principle notwithstanding is so deeply inwrought into the genius of the language, that some words which are really primitive and biliteral are treated in flexion *as though they were derived from trilateral roots*. Thus from **אָב** and **אִמָּה** mentioned above are formed **אֲבִירָה** and **אִמָּה**, as if from **אָבִי** and **אִמִּי** (from **אָמִם**), although they appear to be borrowed from the spontaneous sounds of an infant in its first lisping efforts at speech; as the fact is somewhat remarkable that the labial sounds *pa* or *ba*, *ma*, or the inverted *ap*, *ab*, *am*, are those applied by children to parents in most of the ancient, and many of the modern, languages.—See Nordheimer's Heb. Gram. p. 77.

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larly נ; thirdly, the gutturals, especially the weak א and ה. Another very natural and usual expedient is the doubling of the last of the two consonants, as in נִדְד, נִצִּץ, and נִבֵּן. Quadrilateral or quinquilateral roots are very rare in Hebrew, such as בָּרַסַס *to devour*, שָׁלָלָה *to be quiet*, &c. They are generally formed by the repetition or addition of one or more letters to the trilateral root, to which they give an *intensive* import.

4. The Hebrew affords but few instances of the *composition* of separable and independent words, so as to form a new whole, like the Greek *ροδοδάκτυλος* *rosy-fingered*, *ανθρωπαρεσκασία* *man-pleasing*. The following belong to this class, צֶלֶם מָוֶת *shadow of death*, from צֶלֶם *a shadow* and מָוֶת *death*; בְּלִיעַל *Belial*, from בֹּלֵי *not* and יַעַל *profit*, i. e. *worthlessness, vileness, wickedness*; בְּרָמֶל *Carmel*, from בָּרַם *a fertile place* and אֱלֹהִים *God*. Most other instances of a similar kind occur in proper names.

5. The Hebrew differs from the languages of the West in the mode of writing many of its particles, and the oblique cases of many of its personal pronouns. These instead of standing by themselves, are commonly united with the verbs, nouns, &c. to which they belong, or on which they depend, so as to form with them but one word. Thus from מֶלֶךְ for מֶלֶךְ *king*, by adding a pronoun we have מֶלֶכִּי *my king*, מֶלֶכְךָ *your king*; adding a preposition לְמֶלֶךְ *to a king*; with the article הַמֶּלֶךְ *the king*; with both article and preposition לְהַמֶּלֶךְ for לְהַמֶּלֶךְ (§ 29. 4.) *to the king*; and with the conjunction superadded, וּלְהַמֶּלֶךְ *and to the king*.

## CHAPTER II.

### § 29. THE ARTICLE.

1. The Hebrew has but one article, viz. ה, and even this might perhaps be more properly termed *a demonstrative particle*, as it is only in conformity to the grammatical usages of European tongues that it is treated apart from that class of words. Though at present found in the form of ה, yet it is supposed by Gesenius and others with much plausibility that the original word was הָל (from which is derived the Arabic هَل), and that the ה has become uniformly assimilated before the word to which it belongs, the omission being compensated as usual by Dagesh forte, or by some equivalent, as הַשֶּׁמֶשׁ *the sun* for הָשֶׁמֶשׁ; הַמָּטָר *the rain* for הָמָטָר.

It cannot perhaps be affirmed that any clear examples of the full form הַל occur at present in the Hebrew Bible, but the following have been specified as affording some probable traces of it, viz. אֶלְכָּבִישׁ *hail*, Ezek. 13. 11, 13. 38. 22; אֶלְקָם *a rising up*, Prov. 30. 31; אֶלְמִנִים 1 Kings 10. 11, 12, or אֶלְמוֹנִים *almug trees*, 2 Chron. 2. 7, and in the proper names אֶלְמוֹדָד *Almodad*, Gen. 10. 26, אֶלְלוֹלָד *Ellolad*, Josh. 15. 30, with which comp. תּוֹלָד *Tolad*, 1 Chron. 4. 29. It would seem that the article in its original form (הַל, Arab. اَل) was somewhat closely related to the pronoun אֵל, אֵלָה (§ 30. II.), more remotely with the Latin *ille*, Ital. *il*. It appears in full only in הַלְזָה for הִלְזָה (§ 30. II.), where the reduplication of the ל, as in אֵלָה, plainly shows itself.

2. *Pointing.* As the original ל of הַל is universally lost by assimilation (§ 22. 4.), the appropriate pointing of the Article is *Pat-tah* subscript with a *Dagesh compensative* in the next letter (־הַ), as הַנָּהָר *the river*, הַתּוֹרָה *the law*. The main exception to this is when the next letter happens to be a Guttural, in which case the *Dagesh* of course (§ 25. 8.) is dispensed with, and either *Kamets* or *Segol* assumed under the ה, as הָאָדָם *the man*, הָעֵינַן *the eye*, הָרֹאשׁ *the head*, הָהָרִים *the mountains*, הָעֶנָן *the cloud* (§ 25. 9).

3. The primitive *Pattah* however not unfrequently remains without change, though not followed by *Dagesh*, as הַחֹדֶשׁ *the month*, הַחֵיֶל *the strength*, הַעֵרִים *the ravenous beast*. Occasionally the *Dagesh* is omitted when analogically due, particularly before ר and מ, as הַרְיָא *the river*, הַרְרִיעָה *the curtain*, הַמְכַסֶּה *the cover*. For the principle of this see § 9. 7.

4. When preceded by either of the prepositions בּ, כּ, ל, the Article usually falls away, but leaves its appropriate vowel under the preposition thus taking its place, as בַּשָּׁמַיִם *in the heavens* for בְּהַשָּׁמַיִם, לָעָם *for the people* for לְהָעָם, בְּהָרִים *on the mountains* for בְּהַהָרִים. The few instances in which ה remains in this situation are principally with כּ, as כְּהִיּוֹם instead of כִּיּוֹם, which also occurs.

5. For the most part the Article has no effect upon the forms of the words to which it is attached, but in the case of some few monosyllables, as עָם *people*, פָּר *bullock*, יָצַר *enemy*, רָע *evil*, רַב *much*, the Article prefixed causes the short vowel (*Pattah*) to be exchanged for its corresponding long (*Kamets*), as הָעָם, הָיָסֵר, &c. So also אָרָץ with the Article is almost invariably written אֶרֶץ.

6. *Use.* Without anticipating here what properly belongs to the department of Syntax, it may be remarked, that the office of the Article is twofold, (1) To mark the subject as already known either

from the context or from general consent, as *אור* *the light*, Gen. 1. 4; *הַשָּׁמַיִם* *the heavens*, Gen. 1. 1; *הַעַלְמָה* *the virgin*, Is. 7. 14. (2) For the purpose of impressing upon the mind of the hearer or reader *the peculiar property, nature, or character* of the subject to which it refers, as *הָאֱלֹהִים* *the real or true God*; *הַדִּבּוֹר* *a very bear*. (3) It often also performs the office of the *demonstrative pronoun*, as *הַשָּׁנָה* *this year*, *הַיּוֹם* *this day*; and occasionally that of the *relative*, particularly with the later writers, as *וְהַחֲבֵרָה* *which goeth*, *וְהַנִּמְצָאָה* *which are found*.

#### FRAXIS ON THE ARTICLE.

Let the student write and point, according to the above rules, the following words, of which the corresponding originals are to be found in the note below. N. B. The leading prepositions in Hebrew are *בְּ* *in*, *כִּ* *as*, *לְ* *to*. These are prefixed to the words to which they belong.

The way<sup>1</sup>. The people<sup>2</sup>. The father<sup>3</sup>. The day<sup>4</sup>. The earth<sup>5</sup>. The mouth<sup>6</sup>. To the king<sup>7</sup>. As a friend<sup>8</sup>. In the mountain<sup>9</sup>. In the land<sup>10</sup>. In the heavens<sup>11</sup>. As the garments<sup>12</sup>. To the upright<sup>13</sup>. To the sun<sup>14</sup>. As the oil<sup>15</sup>. In the night<sup>16</sup>. To the light<sup>17</sup>.

### CHAPTER III.

#### § 30. THE PRONOUN.

1. Pronouns in Hebrew, as in most other languages, are treated under the several heads of Personal, Demonstrative, Relative, and Interrogative. What are sometimes termed *Possessive* pronouns do not occur in this language as separate words. The relation of possession is indicated by certain pronominal appendages affixed to the termination of nouns, of which an account will be given in the subsequent sections.

##### I. Personal Pronouns.

1. The Personal Pronoun, as indeed the Pronoun generally, belongs to that simplest and most elementary part of the language denominated *the Particles*, and ought in strict propriety to be treated under that head. But inasmuch as the flexion of verbs and nouns

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1) דֶּרֶךְ. 2) עַם. 3) אָב. 4) יוֹם. 5) אֶרֶץ. 6) פֶּה. 7) מֶלֶךְ. 8) רֵעַ.  
9) הָרִים. 10) אֶרֶץ. 11) שָׁמַיִם. 12) לְבוּשׁ. 13) צַדִּיק. 14) שֶׁמֶשׁ.  
15) שֶׁן. 16) לַיְלָה. 17) אוֹר.

involves the use of these words in the form of *Suffixes*, it is all but a matter of absolute necessity to bring them under consideration here.

2. The form of the Hebrew Personal Pronoun is in fact twofold; the one *Separable*, the other *Inseparable*. The first is used whenever the pronoun of either of the persons stands as the nominative to a verb, or as the *nominative absolute*, and are as follows:—

SING.		PLUR.	
1	Com. אֲנִי, אַתָּה I	1	Com. אֲנֵנוּ, אַתְּמוּל we
2	Mas. אַתָּה, אַתָּה thou	2	Mas. אַתָּם, אַתָּם ye
	Fem. אַתָּה, אַתָּה thou		Fem. אַתָּה, אַתָּה ye
3	Mas. הוּא, הוּא he	3	Mas. הֵם, הֵם they
	Fem. הִיא, הִיא she		Fem. הֵן, הֵן they

REMARKS.

(a) *The First Person.* The form אֲנִי (in pause אַנְי, § 22. f.) is more primitive than אֲנִי (in p. אַנְי), though the latter is more frequently used in the later books, while the former occurs oftener in the Pentateuch. The plur. אֲנֵנוּ is plainly formed from אֲנִי by exchanging נ for ה, and נָ may be taken as the sign of the plural, as appears from the verbal terminations, while אַתָּה, which occurs only Jer. 42. 16, (Keri, אַתְּמוּל) comes from אֲנִי. The abbreviated אַתָּה is met with but in six instances, Gen. 42. 11; Ex. 16. 7, 8; Num. 32. 32; 2 Sam. 17. 12; Lam. 3. 42.

(b) *The Second Person.* Instead of Dagesh forte in אַתָּה, אַתָּה, אַתָּה, the cognate dialects have *n* before *t*, as Chal. אַתָּה *ant*, Arab. *anta*. The original form therefore was undoubtedly אַתָּה, אַתָּה, אַתָּה, &c. In the contraction (אַתָּה) it is easy to perceive that *ta* is the most essential part (ת = *th* (*d*), *t* being the principal element), from which have originated the European *tu* (*st*), *tu*, *du*, *thou*, in all which *t* is the radical consonant. In only five places do we meet with אַתָּה without the ה, viz. 1 Sam. 24. 19; Ps. 6. 4. The feminine form אַתָּה was no doubt originally אַתָּה, but is always shortened to אַתָּה (in p. אַתָּה), and is also written אַתָּה. But whether the Dagesh in this case be considered as Dagesh forte or lene is immaterial, as it may be the former viewed as a compensation of assimilated נ (אַתָּה), or the latter by the force of § 12. 9. a. This final Yod shows itself in the rare suffix-forms אַתָּה, אַתָּה. The plural forms אַתָּם and אַתָּה are probably contractions from the original אַתָּהם (Arab. *antum*, Chal. אַתָּהם) and אַתָּה. But one instance of אַתָּה occurs, Ezek. 34. 31, and but four of אַתָּה, Gen. 31. 6; Ezek. 13. 11, 20; 34. 17.—On the ה see below.—Besides the forms of the second person with ה, we find another kindred form with כ (אֲנִי, אֲנִי) derived according to analogy from אֲנִי, and to which we trace the origin of the suffixes הָ, הָ, כָּם, כָּ. This form is employed to distinguish the



suffixes from the personal affirmatives of the verb, as *הָרַחֵם* *he has killed you* (where *רַחֵם* is the accusative), *יָרַחֵם* *ye have killed* (where *רַחֵם* is the nominative.) The suffixes *הָ*, *כֶּם*, *כֶּךָ*, are the only ones which have no union-vowel (§ 30. I. 4.), and from the fact that the *ח* has no Dagesh lene, as analogy requires (§ 12. 7.), it is plainly to be inferred that the preceding Sheva is in some measure vocal, or in other words belongs to the class termed *floating* (§ 9. 6.), as *קָטַלְתֶּם* *q'tal'kem*, not *קָטַלְתֶּם* *q'talkem*. See § 27. 12. b.

(c) *The Third Person.* The constant orthography of *הוּא* and *היא* with *א* is proof of an ancient strong pronunciation like *hu<sup>a</sup>*, *hi<sup>a</sup>*, of which a plain vestige is found in the Arab. *howa*. The form *הוא* occurs in the Pentateuch in the common gender, but whenever used for the fem. the Masorites have pointed it *היא*, but with the design of its being pronounced by the public reader *היז* (not *hiv*). The plural of *הוא*, according to ancient traces, was *הוּמָהוּ*, which was first shortened to *הוּמָה*, and this latter then further curtailed to *הֵם*. In the formation of suffixes from *הוא* the *א* falls away, whence we have remaining *הוּ*, and with the union-vowel (§ 30. I. 4.) *הוּהוּ*, *הוּהוּהוּ*. From *הוּהוּ* arises, by the expulsion of the weak *h*, *â-u* (*הוּהוּ*), and thence *ô* (§ 7. 2.), usually written *וּ*, but occasionally *וֹ*, as Gen. 49. 41; Num. 23. 8; Ps. 10. 9. The suffixes from *היא* should be by analogy *הִי*, *הִיהוּ*, *הִיהוּהוּ*, but for the sake of euphony *הִי* is changed into *הִי*. The Kamets under *ה* is derived from *א* in *היא*, whence in Chal. and Arab. is written *הא*. The Mappiq occasionally falls out from *הִי*, when it becomes quiescent, as in *בְּהִמָּאָה* Num. 15. 28, and is exchanged with *א*, as *כָּלָא* *all of it*, Ezek. 36. 5. In the forms *הֵמָּה*, *הֵנָּה*, as well as *אֵלֵּיהֶם*, the *ה* is paragogic. As to meaning, the pronouns of the third person *הוּא*, *היא*, *הֵם*, *הֵנָּה* are rather *demonstrative* than *personal*, equivalent to our *this*, *that*, *these*, *those*, &c., taking for the most part the Article, as *בְּיוֹם הַהוּא* *on that day*; *הָאָרֶץ הַזֶּה* *this land*; *בְּיָמֵי הָהֵם* *in those days*.

3. *The Inseparable Personal Pronouns* are nothing more than fragments of the separable, which are appended to other parts of speech, whether verbs, nouns, adverbs, or prepositions, composing the class of *Suffixes, Prefixes, &c.*, which in the Shemitic languages enter very largely into the constituent elements of words. When attached to verbs they represent either the nominative, or the objective or governed case of the pronoun, and often both together, as *הָרַחֵם* *thou hast killed me*, *קָטַלְתִּיךָ* *I have killed thee*; and when appended to nouns they supply the place of distinct *possessive* pronouns, there being no other way of expressing the possessive pronominal sense in Hebrew. Thus *יָד* *hand*, *יָדִי* *my hand*, *יָדְךָ* *thy hand*, *יָדוֹ* *his hand*, *יָדְכֶם* *your hand*, &c. In like manner these inseparable pronouns are united with the prepositions *בְּ*, *לְ*, &c., and thus made to express

relations which are equivalent to cases in other languages, as *בִּי* *in me*, *בוֹ* *in him*, *לִי* *to me*, *לָנוּ* *to us*, &c.

4. The mode of appending these suffix pronouns is twofold. In case the word already ends in a vowel no intermediate vowel is employed in annexing them to the principal word, as *קָטַלְתִּי*, *קָטַלְתָּ*; but when the word ends in a consonant, the suffixes are appended by means of a connecting vowel, called the *union-vowel*, which not only serves to make the junction closer between the suffix and the suffixed word, but also to furnish a simple syllable on which the tone can rest, as *קָטַלְתִּי*, *קָטַלְתָּ*. This *union-vowel* is either Kamets, Pattah, Segol, or Tseri. A tabular view of these suffixes as attached both to verbs and nouns, together with a full account of the literal and vowel changes effected by them, will be given under the appropriate heads in a subsequent part of the grammar.

## II. Demonstrative Pronouns.

Of these the Hebrew has only the following :—

### SING.

Masc.	<i>זֶה</i> , ( <i>הַזֶּה</i> , <i>הַזֵּה</i> ), <i>this</i> .
Fem.	<i>זֹאת</i> , ( <i>זֹאת</i> , <i>זֹאת</i> ), <i>this</i> .
Com.	<i>זֶה</i> , ( <i>הַזֶּה</i> , <i>הַזֵּה</i> ), <i>this</i> .

### PLUR.

Com.	<i>אֵלֶּה</i> , ( <i>הָאֵלֶּה</i> , <i>הָאֵלֶּה</i> ), <i>these</i> .
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### REMARKS.

(a) Several of the above forms, which it will be observed result from the prefixing of the article, are of very rare occurrence; the most common are those which stand first in order, except the plur. *אֵלֶּה*, which is met with more frequently than the simpler *אֵלֶּה*. The article is prefixed for the sake of emphasis, and the insertion of the liquid *ל* (*הַלְלוּ*) goes to confirm the theory above stated (§ 29. 1.) relative to the origin of this part of speech. Once we find the fem. form *הַלְלוּ* Ezek. 36. 35, and occasionally the still further contracted *הַלְלוּ*, for the most part masc., as in Judg. 6. 20; 1 Sam. 14. 1; 17. 26, but fem. 2 Kings. 4. 25.

\* The primary element of this pronoun is undoubtedly *ז*, which, however, as intimated § 24. *a*, is probably the result of an early change of the mute *ז* into the sibilant *ז*. This is confirmed by the analogy of most languages in which the demonstrative begins with *d* or its equivalent *th*, *t* (*s*), as Syr. *זֶה*, *זֵה*, *זֵה* *this*; Arab. *dsu*, *dsi*, *dsa*; Sanscr. *sas*, *sa*, *tad*; Goth. *sa*, *so*, *that*; Germ. *da*, *der*, *die*; Eng. *this*, *that*, &c.

(b) As far as a distinction is to be marked in the use of *זה* (הַזֶּה) and *הַזֶּה*, the former is employed where the attention is to be directed to something near at hand or very important, requiring a vividly demonstrative term, as *זה הַיָּם הַגָּדוֹל* *this (is) that great sea*, Ps. 104. 25; *זה סִינַי* *even that Sinai*, Judg. 5. 5; *זה לֶחֶמֶנוּ* *this our bread*, Josh. 9. 12. But if the reference be to a more distant object, *זֶה* with the article prefixed (*הַזֶּה*) is employed, which is equivalent to the Lat. *ille*, Gr. *κεῖνος*. This long word, however, which is without distinction of gender, and without a corresponding plural, is not common; more usually the lighter *הַזֶּה*, pl. *הֵנּוּ*, according to § 30. I. 2. c, is put in apposition with a preceding substantive by way of referring to a remoter object. Thus while we have *בְּיָמֵינוּ הַזֵּם* *in these days*, we find *בְּיָמֵינוּ הַזֵּם* *in those days*. But neither these nor other demonstratives are ever used correlatively, as *this—that* in English.

(c) The demonstrative *זֶה* is often used without distinction of gender or number, as a mere adverb in statements of time, where its effect is to refer the period more definitely to the present, or to give it a more marked speciality, as *עַתָּה זֶה* *at this very time*; *זֶה שְׁבַעִים שָׁנָה* *this or these seventy years*; *זֶה יָמִים רַבִּים* *these many days*. Thus also in *זֶה הִנֵּה* *en ecce! see there!*

(d) The fem. form *זֹאת* is contracted from *זֹאת* from *זֹאת*—*זֹאת*, a form originally masculine, just as *זֶה* yet remains of the common gender. See *זֶה* Hos. 7. 16, *זֶה* Eccl. 2. 2, 24. Occasionally both *זֶה* and *זֹאת* are employed as neuters, as in Judg. 18. 4.

(e) An originally demonstrative pronoun, but one which has at present lost its character as such, is *אֵת*, with suff. *אֵתִי*; *אֵתְךָ*; *אֵתוֹ*; *אֵתָהּ*; *אֵתָם*; *אֵתָנָה*; *אֵתָכֶם*; *אֵתָם* (seldom *אֵתְךָ*). In its radical import it seems to correspond very nearly with the Gr. *αὐτός*, but it hardly ever occurs in this its stronger and more native sense. See Ezek. 47. 20, where *אֵת* stands for *זֶה*, *זֹאת*. In common use its significance is so weak that it is employed only in connection with a noun or pronoun, as *אֵת הַזֶּה* *this very thing*. See Gesen. Lex. in *אֵת*.

### III. Relative Pronouns.

We have remarked above (§ 29. 6.) that the Article *הַ* occasionally supplies the place of a Relative Pronoun, as *הַסֵּבֵב* *which compasseth*, *הַרֶמֶשׁ* *that which creeps*; but the distinguishing word of this class in Hebrew is *אֲשֶׁר* *who, which*, used in both genders and numbers. It frequently occurs, especially in elliptical phrases, where the antecedent is omitted, in conjunction with the prefixes *בְּ*, *לְ*, *מִ*, as *בְּאֲשֶׁר* *in which*, *כְּאֲשֶׁר* *according to which*, *לְאֲשֶׁר* *to whom*. It is not unfrequently met with in the abbreviated form of *שֶׁ*, *שֶׁ*, *שֶׁ*, *שֶׁ*, the *א* falling away and the *ר* being resolved into the following consonant, while only its firmest element (*ש*) is retained, as *אֲשֶׁר לֹא נִחַנְנוּ* *שֶׁלֹא נִחַנְנוּ* for *אֲשֶׁר לֹא נִחַנְנוּ*.

*who has not given us* (up), Ps. 124. 6; אֲשֶׁר קָרִינוּ for שֶׁקָרִינוּ *which we waited for*, Lam. 2. 6; אֲשֶׁר קָמָתִי for שֶׁקָמָתִי *till that I arose*, Judg. 5. 7.

Perhaps the Particle כִּי (Lat. *qui*, Pers. *ki*) is properly to be ranked among the original relative pronouns in Hebrew, but in ordinary usage it is employed as a particle signifying *that, so that, because, &c.*, a sense in which אֲשֶׁר also as equivalent to the Gr. *ὅτι*, is often used, as Est. 3. 4, 'For he told him אֲשֶׁר רָחוּקִי *that he was a Jew*.' The office of the Relative is also frequently performed by the Demonstratives הַזֶּה, הַזֵּה, and הַהוּא, the proper Relative אֲשֶׁר being understood, as עַם זֶה קָנִיתָ *the people which thou hast purchased*, for אֲשֶׁר קָנִיתָ.

#### IV. Interrogative Pronouns.

1. The Interrogative Pronouns are two, viz. מִי *who*? applied to persons, and מַה (מֶה and מָה) *what*? applied to things; as מִי אַתָּה *who art thou*? מַה אֶמַּר *what shall I say*? Not unfrequently, however, מֶה, מָה, or מִי, and sometimes also מִי, are used rather as interrogative or interjectional particles than as strict pronouns, as מַה טוֹב *how good!* מַה נּוֹרָא *how awful!* מַה אֲדִיר שְׁמֶךָ *how excellent (is) thy name!* Both these pronouns occur, moreover, occasionally in an *indefinite* sense where no question is asked, equivalent to the Lat. *quis, quæ, quid*; Eng. *who, what*; as לֹא יָדַעְנוּ מִי־שָׁם *we know not who put our money in our sacks*, Gen. 43. 22; לָדַעַה מִה־רָעָתָהּ לוֹ *to wit what would be done to him*, Ex. 2. 4.

2. As to the punctuation, although the Interrogative מַה is most frequently characterized by Kamets, particularly before א and נ and unaccompanied by (,) yet in certain circumstances we find Pattah or Segol more usual. (a) When connected by Makkeph to a word beginning with ה or ח Pattah is sometimes employed, as מִה־הוּא *what it is*, Ps. 39. 5; מִה־הַפֶּעַל *what prevarication!* Josh. 22. 16; occasionally also without Makkeph, as מַה הַטָּאֵתִי *what is my sin?* Gen. 31. 36. (b) When followed by a Guttural with Kamets, and sometimes by ה or ע without it, Segol usually occurs, doubtless for the sake of euphony, i. e. to prevent the confounding of similar sounds, as מַה הָיָה לוֹ *what has happened to him?* Ex. 32. 1; מַה עֲוֹנִי *what (is) my crime?* 1 Sam. 20. 1; מַה אֲנִכִּי *who am I?* Ex. 3. 11. And so occasionally where a Guttural does not follow, as מַה בְּבוֹדִי Ps. 4. 3; מַה וְיָמָה לֹא Job 7. 21; מַה מְשַׁפֵּס 2 Kings 1. 7. (c) For the most part, however, when followed by a non-guttural, מַה takes Pattah,

and the final weak ך not being regarded in the pronunciation (§ 26. 2.), the initial letter of the following word takes Dagesh (§ 12. 6.), as מִדְּדָה Gen. 12. 18; מִדְּלָךְ Gen. 21. 17; מִדְּשׁוּב מִדְּהַרְצִים Ps. 133. 1. In many instances of this nature the מִדְּ, rejecting the ך, is assimilated with the ensuing word (§ 12. 6.), as מִדְּהָרָה for מִדְּהָרָה Ex. 4. 2; מִדְּלָכָם for מִדְּלָכָם Is. 3. 15; מִדְּחִלָּה for מִדְּחִלָּה. (d) In receiving the prepositions בְּ, לְ, מִ, it takes either Kamets or Segol, as בְּמָה Ex. 22. 26; מִמָּה Gen. 47. 8; מִמָּה Zech. 7. 3; לְמָה Ps. 49. 6; and לְמָה 1 Sam. 1. 8.

## CHAPTER IV.

## § 31. THE VERB.

1. In all languages the Verb (פִּעֶל *action*) is, from its very nature, and according to its designation (Lat. *Verbum, the word*), the most important part of speech; but in Hebrew it acquires an additional title to this character, not only from the fact that it constitutes the parent source from which many nouns and particles are derived, but also from the fact that it exercises a controlling influence over the forms of other classes of words not so derived, which are still treated as if originating in verbal roots (§ 28. 1, 2). We have indeed remarked above (§ 28. 1.), that in the theory of forms, or in a philosophical view of the *genesis* of the language, both the verb and the noun are to be traced to a common abstract root, which may be nominally or verbally developed by means of certain vowels and the peculiar position of the tone. But although this may hold good as a general principle, yet there are doubtless many cases where the verb is really primitive, and the noun derived directly from it, as מַפְתָּח *a key*, from פָּתַח *to open*; מִבְּתָר *a mortar*, from פָּתַשׁ *to pound, to bruise*. In other cases it is equally clear that the reverse of this process takes place. Thus, as the existence of seed is necessarily prior to the act of sowing it, and the existence of a tent to the act of pitching it, we cannot doubt that the verbs זָרַע *to sow*, and אָרַח *to pitch a tent*, are derived from זָרַע *seed*, and אָרַח *a tent*. But this latter class of cases is comparatively rare, and of the two the verb is by far the most frequently to be regarded as the *primitive*. A few instances of a very peculiar nature occur, in which a kind of reflex derivation is to be recognized. Thus, לָבָן *to be white*, whence לִבְנָה *brick* (made of white clay), and thence again לָבַן *to make brick*;

רָבָה *to increase, to multiply*, whence דָּג *a fish*, (from their rapid multiplication), and thence again דָּג *to fish*.

2. The simple primitive letters of any root become distinguished as a verb, by assuming a certain set of vowels, of which the principal one is pronounced *after* the second radical. This, as might be expected in giving the simplest signification of the verb, is the simplest or most spontaneous of the vowels, viz. *a*. Thus in קָטַל the Pattah is really the primary and most important vowel, the genuine form being קָטַל, and the Kamets under the first letter merely a fore-tone, created, according to § 21. 3, by the action of the tone falling upon the last syllable. This will be more evident if the word be pronounced, as it ought to be, with a decided accent on that syllable, *Qatál*, which is little more than *Q'tál*. This dominant vowel, however, may be changed, as it often is, according to the active or passive modification of the idea (§ 31. 3). In the simplest form of the noun, on the other hand, the tone is drawn back to the beginning, as קָטַל *qátel*, where the last vowel is equally adventitious with the Kamets in the instance above (§ 8. 7.). The former pronunciation, which lays the stress upon the final syllable, is supposed to be better adapted to the energetic idea of action or motion peculiar to the verb, while the latter, which reverses the emphasis, is more suited to express the intransitive state of rest which constitutes the nominal idea. This is somewhat confirmed by a similar usage obtaining in our own language, as *contract*, *cóntract*; *recórd*, *récord*; *subjét*, *subject*, &c.

3. It is usual to speak of the radical consonants of any verb, together with certain vowels, as the *ground-form*, and this may be either the third person singular of the preterite (קָטַל), or the infinitive construct (קָטַל), which differ only in their vowels. The last is more particularly entitled to this designation, from its containing the simple abstract idea of the root, and from the future's being formed from it in the manner described § 34. 2. The original letters constituting the *root* or *stem* of a verb, are termed *radicals*, while those which are added for purposes of inflection are termed *serviles*—a distinction which has been already explained, § 4. *f*. To distinguish the radicals from each other it is common to designate them, according to the order of reading, as 1st, 2d, and 3d radical. Thus in שָׁבַר *to break*, שׁ is the first radical, בּ the second, and ר the third.

4. When the simple idea of a verbal root is conceived of under new modifications, as of action or passion, augmentation or diminution, &c., new forms naturally arise suited to these several variations of the sense. They originate in one or the other of the three following ways; (1) By the repetition or reduplication of one or more of the radical sounds giving rise to what are termed *intensive forms*, as  $\text{קָטַל}$  (=  $\text{קָטַל־קָטַל}$ ) *to kill with violence, to murder*, from  $\text{קָטַל}$  *to kill*;  $\text{דָּשַׁב}$  *to dash in pieces, to shiver*, from  $\text{דָּבַר}$  *to break*, where the method is by reduplication; and  $\text{שָׁאַן}$  *to be at rest*,  $\text{רָעַן}$  *to grow green*,  $\text{הוֹלֵל}$  *to bring forth*, where the method is that of repetition of the last radical. Very rarely, and with great emphasis, are the two last sounds repeated, as  $\text{קָהָרָה}$  *to go round and round*, spoken of the *beating* of the heart, Ps. 38. 11. (2) By an external accession or affix superadding a new and modifying sense to the original idea. Thus  $\text{נ}$  gives a *passive*,  $\text{ה}$  a *causative*, and  $\text{הָ}$  a *reciprocal* or *reflexive* signification to the root. (3) By internal changes of the vowels within the compass of the trilateral roots, as  $\text{קָטַל}$ ,  $\text{קָטַל}$ ,  $\text{קָטַל}$ ,  $\text{קָטַל}$ ,  $\text{קָטַל}$ , &c.; in respect to all which classes of forms full details will be given in their proper place.

5. The relation, however, of the various formations to their several roots, very much depends upon the *nature of the radical sounds*. For the formation is most regular, and in general most perfect, in roots consisting of three firm permanent consonants, which are most capable of all internal and external changes by way of flexion, as  $\text{קָטַל}$ ,  $\text{דָּבַר}$ ,  $\text{קָטַל}$ . But although the regular formation is mainly adapted to these as the normal roots, yet there is a very large number of roots which are lacking more or less in their full complement of firm sounds, and the formation of which is subject to special laws founded upon their peculiarities as being weaker than others and more prone to quiesce. These are,

(a) Roots which embrace, as to their *power*, three firm sounds, but which in many cases actually exhibit but two, as  $\text{מָד}$  *mad*,  $\text{פָּל}$  *pal*. But as the formation according to analogy requires the development of three sounds, the flexion proceeds on a reduplication of the second radical, so that the living root is *madd*, *pall*. These roots are indeed in many points inflected according to the regular forms, but as the repetition of the same sounds in immediate succession has something disagreeable in it, there is a tendency to merge the separate sound of the two last radicals in one whenever it is possible. Hence

the primitive vowel which would stand between the second and third radical, is thrown back to the first in case it has no firm vowel of its own, as  $\text{סב}$  for  $\text{סָבב}$ ,  $\text{רַב}$  for  $\text{רָבב}$ , where the *u* (.) is merely the foretone and therefore easily disappears (§ 21. 3.) ; and that too even when two consonants go before, as  $\text{רַסב}$  for  $\text{רָסבב}$ ,  $\text{מַסב}$  for  $\text{מָסבב}$ . Under this class are ranked the verbs called *Double Ayin* (ע"ע).

(b) Roots in which a medial long vowel, e. g. *u* (י), supplies the place of the second radical, as  $\text{קִים}$  *qum*,  $\text{כִּין}$  *kun*. Here the original form is doubtless to be considered as having been  $\text{קִיין}$ ,  $\text{כִּיין}$ , but the *י* has been softened to its appropriate vowel sound by the operation of the laws stated § 26. 3, *a*, *b*. These form the *Ayin Vav* (י"ע) class of verbs.

(c) Roots which have their first or last radical or both a quiescent ; in all which cases certain peculiarities of formation occur which are to be explained by referring to the nature and power of these letters as detailed in § 26. 1-7.

6. The above three classes of verbs, in which one or more of the primitive letters is dropped or assimilated in the course of flexion, it has been usual for grammarians to denominate *irregular*, in contradistinction to those whose original radicals are retained through all changes, and which are thence termed *regular*. But as all their anomalies are resolvable into the characteristic properties of the weak quiescent letters, and are the necessary result of the affections to which they are subject in certain positions, the term *irregular* is not to be understood as implying those *arbitrary abnormal modes of inflection* which are of such frequent occurrence in most European languages whether ancient or modern. For this reason some philologists have preferred to arrange the Hebrew verbs under the two heads of *perfect* and *imperfect*, a distinction based upon a corresponding division of the letters also into *perfect* and *imperfect*. But if the *principle* of the variations from the common form be understood, the particular appellation is of little consequence, and we have accordingly seen fit to adhere to that which is most familiar to grammatical usage.

## § 32. INFLECTION.

1. In strict propriety of speech the Hebrew verbs have no conjugation, at least in the sense in which that term is employed in reference to the Greek, Latin, and other languages, although in default of a better the word is still retained by grammarians to denote



the different forms which the same verb assumes to express different shades of meaning. These conjugations or forms (Heb. בְּנִיּוֹתֵם *buildings*) are seven in number, technically termed *Kal*, *Niphal*, *Piel*, *Pual*, *Hiphil*, *Hophal*, *Hithpael*. Four of these, viz. *Kal*, *Piel*, *Hiphil*, and *Hithpael*, have an active signification, while the remaining three are for the most part passive.

2. The names of these conjugations, with the exception of the first, are derived from the various forms of the Hebrew verb פָּעַל *to do, to act*, which was employed by the earlier Jewish grammarians as a paradigm or model-verb to illustrate the conjugations, and are merely the modes of pronouncing those forms. Thus :

- |                           |                               |
|---------------------------|-------------------------------|
| 1. פָּעַל—Pa-äl,          | he acted.                     |
| 2. נִפְעַל—Niph-äl,       | he was acted upon.            |
| 3. פִּיעַל—Pi-el,         | he acted vigorously.          |
| 4. פֻּעַל—Pü-äl,          | he was vigorously acted upon. |
| 5. הִפְעִיל—Hiph-il,      | he caused to act.             |
| 6. הֹפְעַל—Höph-äl,       | he was caused to act.         |
| 7. הִתְפַּעֵל—Hith-pä-el, | he acted upon himself.        |

Under the impression probably that the essence of the verb consisted in *action*, the true import of פָּעַל, these various forms were adopted as technical terms to indicate the principal branches or conjugations of the verb in general. But as the second radical (ע) is a Guttural, which rejects Dagesh due as a characteristic of several of the conjugations, thus destroying the regular analogy of the form, it was afterwards very properly laid aside as a paradigm, and פָּתַח adopted by most of the earlier Christian grammarians in its place. But to this again it was an objection that פ was one of the Aspirates, and, from occasionally requiring a Dagesh lene, did not exhibit the verb in its *simplest* form. The same remark applies to פָּתַח, which is found in the grammar of Ewald and some others. Perhaps no more unexceptionable word can be adopted for this purpose than either מָשַׁל *to reign*, or הָשַׁח *to kill*, of which the latter is employed by Gesenius and Stuart, and also in the present work.

Instead of *Pä-äl* for the first, which analogy would require, *Kal* (קָל) is uniformly employed, which signifies *light*, intimating that in this form the verb appears in its simplest state, *unincumbered* with the prefixes, &c., which distinguish the other forms. The term was adopted in contradistinction to *grave* or *heavy* (כְּבִידִים), as the old Jewish grammarians denominated the derived forms.

3. For purposes of convenience, particularly in distinguishing the different classes of irregular verbs, it is usual to apply the radical letters of the verb *פָּעַל* *to act* separately as a technical designation of the several letters of any trilateral root whatever. E. g. as Pe (פ) is the first letter of this root, Ayin (ע) the second, and Lamed (ל) the third, the word *נָחַח* *to rest* may be characterized as a verb of Pe Nun (נ"פ) because its first radical is נ, or of Ayin Vav (ע"ו) because its second is ו, or of Lamed Heth (ל"ח) or Lamed Guttural because the third is ח, which is also a Guttural. It seldom becomes necessary, however, for reasons which will hereafter appear, to characterize more than one of the radical letters of the same root in this manner.

4. *Classes.* Of the classes of verbs thus distinguished the following are the principal :—

(a) Those that have the first radical a Guttural, and are consequently denominated Pe Guttural ; as

אָמַר	<i>to speak</i>	} designated as verbs פ Guttural.
הָלַךְ	<i>to go</i>	
רָמַד	<i>to desire</i>	
עָמַד	<i>to stand</i>	

In like manner when the second or third radical is a Guttural, the corresponding title is Ayin Guttural or Lamed Guttural.

(b) Those whose first radical is Yod (י) ; as

יָשַׁב	<i>to sit</i>	} designated as verbs י"פ.
יָלַד	<i>to beget</i>	
יָדַע	<i>to know</i>	

(c) Those whose first radical is Nun (נ) as

נָגַשׁ	<i>to strike</i>	} designated as verbs נ"נ.
נָתַן	<i>to give</i>	
נָטַף	<i>to distil</i>	

(d) Those whose second and third radicals are alike ; as

סָבַב	<i>to surround</i>	} designated as verbs ע"ע
תָּמַם	<i>to be perfect</i>	

(Double Ayin).

(e) Those whose second radical is Vav (ו) ; as

נִיר	<i>to shine</i>	} designated as verbs ע"ו.
שׁוּב	<i>to return</i>	
קוּם	<i>to arise</i>	

(f') Those whose third radical is Aleph (א) ; as

מצא	to find	} designated as verbs א"ל.
קרא	to call	
מלא	to fill	

(g) Those whose third radical is He (ה) ; as

קנה	to possess	} designated as verbs ה"ל.
גלה	to reveal	
גלה	to finish	

5. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning. Thus by knowing that קטל is the form of the 3d pers. masc. pret. of all active transitive verbs, קוטל of the active participle, and קטול of the passive, we may be certain that פקד, למד, שבר of the same form are also of the 3d pers. sing. masc. pret. ; that פוקד, לומד, גומד are participles active ; and פקוד, למוד, שבור participles passive. So also by knowing that the form קטל generally pertains to intransitive verbs, we at once infer that זקן, רבש, &c., are intransitives ; and so of every other form of the verb.

6. In the same manner the forms of nouns may be ascertained by comparing them with a similar form derived from קטל or from any other word in its simplest state, which may be adopted as a common measure. For it will be at once perceived that קטל for instance, may represent any word of which the vowels are Kamets and Pattah. So upon any augmentation or alteration being made either in its vowels or consonants, or both, other forms will arise which may severally represent words of other classes, each having meanings, or shades of meanings, peculiar to themselves. In this respect such words are used, like the formulæ in Algebra, to designate whole classes of others having the same form. Thus all nouns consisting of three radicals having Kamets under the first and second, as דבר, חקב, זהב, &c., are said to be of the form קטל. Those having Kamets for the first and Tseri for the second, as זקן, חציר, are of the form קטל. So משפט is of the form מקטל, and ממלכה of the form מקטלה, &c.

7. *Unusual Conjugations.* In addition to the conjugations above mentioned, which are of most usual occurrence, we occasionally meet with other forms, marked with some peculiarity of signifi-

tion, which it is proper here to notice ; referring the full exhibition of them to the paradigm (§ 38. et seq.). Of these, the principal are the following :—

1.	פֹּעַל—Pō-el,	as	סֹבֵב
2.	פֹּעֵל—Pō-āl,	as	סֹבֵב
3.	פִּילֵעַל—Pīl-pēl,	as	סֹבֵב
4.	פִּילֵעֵל—Pīl-pāl,	as	סֹבֵב
5.	הִיחֵפֵּל—Hith-pāl-lēl,	as	הִיחֵפֵּב
6.	הִיחֵפֵּל—Hith-pō-lēl,	as	הִיחֵפֵּב

No single verb is thus found, and probably never was, exhibiting *all* the various phases pertaining to the above mentioned conjugations, but as our object is simply to show the analogical forms of verbs, this is an unimportant circumstance. We shall not hesitate to give *specimens of forms* of which no actual instances any where occur.

§ 33. MODES.

1. It is ever to be borne in mind, that the grammatical structure of the Hebrew is essentially different from that of the European languages, whether ancient or modern, and consequently that we are not to be surprised to find many of the leading features of the latter entirely wanting in the former. This holds especially in regard to the department of *verbal flexion*. The nicely adjusted system of *modes* and *tenses* common to the grammars of the Latin and Greek, is in a great measure unknown to the simplicity of the primeval tongue, in which the subtler modifications of sense, and the accidents of mode and time, are rather to be gathered from the scope and connection of the sentence, than from the external forms of words. Every Hebrew verb has indeed the two grand distinctions of *past* and *future time* clearly marked ; and as to *modes*, we find appropriate forms for the *infinitive* and *imperative*, but the *indicative* is merged in the general *species* or *conjugation*, and the *subjunctive* is either expressed by a peculiar modification of the future tense, or left to be inferred from the drift of the context.

2. *The Infinitive*.—As in all other languages, so in Hebrew the primary office of the Infinitive is to express the bare idea of a verbal root without specification of time or person. In this character it approximates very closely to the noun, exhibiting in its original form only the radical letters of the root (פֶּלַע), and being called, from its peculiar *nominal* properties, the *Infinitive construct*, since it is entirely dependent upon the structure of the proposition, and closely

interwoven with it, as *לִפְנֵי מֶלֶךְ-מְלִיכָה* *before the reigning of a king*; *בַּיּוֹם עָשָׂהוּ* *in the day of (God's) making the earth*; *לֹא טוֹב הָיְתָה הָאָדָם* *not good is the man's being alone*. This is doubtless the primitive, as it is the most frequent form of the Infinitive, and it follows the analogy of nouns so closely as not only to assume the feminine form, as in *הַמְטִילָה, הַמְטִילָה, הַמְטִילָה*, but also to appear with prepositions prefixed precisely in the manner of nouns, as *בְּדַבֵּר* *in speaking*, *לְעֹבֵד* *for serving*, *מִכַּפֵּר* *from expiating*.

3. Another form of the Infinitive (*קְטוּל*) is called the *Infinitive absolute*. This is never used in the state of close construction which characterises the other, but always in a more independent manner, with the full power and energy of the verb, of which it is only a more abrupt and emphatic expression, either standing alone, as *הֵלֵךְ* *to go!* or, as is very common, followed and explained by its own finite verb, as *הֵלֵךְ תֵּלֵךְ* *going thou shalt go*; *מָוֶת תָּמוּת* *dying thou shalt die*. As a specimen of the distinctive usage of the two forms, *הָרַג* *Is. 22. 13*, signifies properly *to slay oxen*, whereas *הַבָּקָר* *הָרַג* would be rendered *the slaying of oxen*. For variations in the form of the Inf. const. see the Paradigms.

4. *The Imperative*.—This mode has for the most part the letters and vowels of the Inf. const., but it has a fem. and a plur. formation, as *הָמַטְט* *kill thou (masc.)*, *הַמְטִילִי* *kill thou (fem.)*, *הַמְטִילוּ* *kill ye, &c.* It is remarkable in regard to its use, that it is not employed except in *positive* precepts, prayers, and exhortations. In *negative* precepts, prohibitions, dehortations, &c., the future is always made use of, as *לֹא תִרְצַח* *thou shalt not kill*, instead of *לֹא רָצַח* *kill thou not*.

#### § 34. TENSES.

1. The Hebrew has but two distinct forms of tense, usually denominated the *Preterite*, or *Preter*, and the *Future*. But as the various distinctions of time cannot be denoted by simply the *past* and the *future*, it is obvious that these two tenses must have been used in Hebrew with far greater latitude of import than they are in Latin or Greek, or any of the European languages. But reserving for the Syntax a fuller exposition of the laws which govern the use of the tenses, we merely give at present the mode of formation in *Kál*, according to the analogy of which all the rest of the conjugations proceed. This is by adding to the ground-form of each certain pronominal appendages in order to designate number, person and gender.

THE PRETERITE.

1. The distinguishing peculiarity in the formation of the Preterite is, that the abbreviated pronouns employed are added at the *end* of the root, which may be considered as having in itself a participial import. Thus קָטַלְתָּ (קָטַלְתָּ) *thou killest* is equivalent to קָטַל-אַתָּה *thou art killing*, or *a killer*; יִרְאוּם (יִרְאוּם) *ye fear* to יִרְא-אַתֶּם *ye are fearing*, &c. Indeed in Eccl. 4. 2. an instance occurs of the entire pronoun following a verb, אָנֹכִי שִׁבַּחְתִּי *I praised*.

Formation of Preterite.

		SING.	
3 m.		קָטַל	ground-form
2 f.	ח . . .	קָטַלְח	fragment of חַיָּא
2 m.	תָּ . . .	קָטַלְתָּ	" of אַתָּה
2 f.	תְּ . . .	קָטַלְתְּ	" of אַתְּ
1 c.	תִּי . . .	קָטַלְתִּי	(See remarks.)
		PLUR.	
3 c.	וּ . . .	קָטַלְוּ	(See remarks.)
2 m.	תֶּם . .	קָטַלְתֶּם	fragment of אַתֶּם
2 f.	תֵּן . . .	קָטַלְתֵּן	" of אַתֵּן
1 c.	נִי . . .	קָטַלְנִי	" of אֲנִי

REMARKS.

1. The origin of the several appended pronouns is for the most part obvious on inspection. The only doubtful ones are the first person singular (תִּי) and the third person plural (וּ). As to the first, the theory of Gesenius is that it is derived from the obsolete form אַתִּי for אַתָּה=אֲנִי. Ewald, on the other hand, after remarking that the abbreviation of אֲנִי would properly give נִי, says that the weak ך was gradually lost, leaving only ך, and that by way of compensation the ך was assumed from the many forms of the *second* person in which it occurs, giving us the regular termination תִּי, without the tone. This form serves also to distinguish the preformative or personal pronoun from the *objective* suffix, as otherwise it might have been doubtful whether קָטַלְנִי meant *I have killed*, or *he killed me*. All ambiguity is now precluded by the use of קָטַלְתִּי for the former. Some traces, however, are still to be discerned of the purely analogical form, as אֲמַרְרִי Job 9. 27, for אֲמַרְתִּי. But in 1 Kings 8. 48, Job 42. 2, Ps. 140. 13, Ezek. 16. 59, the ך is omitted in the Ketib, though supplied in the Qeri. In like manner אֲמַרְתָּ Ps. 16. 2, ought perhaps to be pointed אֲמַרְתִּי. In explanation of the

plural termination ך, it may be remarked that the primitive form of this person is in all probability הוּם, of which some examples still remain, as רִשְׁמִים Is. 35. 1, and perhaps רִשְׁמִים Is. 15. 7, וְיִהְיֶה Am. 2. 4. This again was changed into ך to distinguish it from the suffix of the accusative of the third pers. plur. which is also ך, and by rejecting the final ך from this we have ך alone as the usual characteristic of the third pers. plur. of verbs. In a few cases, however, the ך is retained, as זָכָר Is. 26. 16, רָדְעָךְ Deut. 8. 16, and occasionally an otiant ם is added, as הָחִלְכֶּם Josh. 10. 24, יִנְשָׂא Jer. 10. 5, אָבְרָא Is. 28. 12.

## THE FUTURE.

1. The formation of the Future differs from that of the Preterite in having its fragmentary pronouns both *prefixed* and *suffixed* to the ground-form, which is usually considered as the Infinitive construct. These prefixes consist of one vowelless consonant, which is the *first* or the *strongest* and most characteristic letter in the pronoun from which it is derived (י, ף, ם, ך). But while the person is thus denoted at the beginning by its firm sound, the more accurate distinction of number and gender follows in the suffixes at the end. At the same time the Future shows a formation less abridged perhaps on the whole than the Preterite, as the ך of the terminations יִהְיֶה, יִדְבָּר, which is almost entirely lost in the Preter, is often preserved in the Future, as Gen. 18. 28-32, Is. 8. 12. The final vowel of the Future is either Holem, Pattah, or Tseri, as יִקְטֹל, יִקְבֹּר, יִשָּׁב. These are technically termed Fut. *O*, *A*, and *E*; of which in regular verbs the first is most frequent.

*Formation of Future.*

SING.		Without disjunction	
3 m.	יִקְטֹל		יִקְטֹל
3 f.	תִּקְטֹל	"	תִּקְטֹל
2 m.	תִּקְטֹל	"	תִּקְטֹל
2 f.	תִּקְטֹלֶיךָ	"	תִּקְטֹלֶיךָ
1 c.	אִקְטֹל	"	אִקְטֹל
PLUR.			
3 m.	יִקְטֹלוּ	"	יִקְטֹלוּ
3 f.	תִּקְטֹלְנָה	"	תִּקְטֹלְנָה
2 m.	תִּקְטֹלוּ	"	תִּקְטֹלוּ
2 f.	תִּקְטֹלְנָה	"	תִּקְטֹלְנָה
1 c.	נִקְטֹל	"	נִקְטֹל

## REMARKS.

1. *Third Person.* The preformative ך in the masc. sing. is derived from the principal letter (ך) of ךה he. This is analogically prefixed with Sheva, ךֿה, but according to § 27. 8. the Sheva gives place to the vowel (ֿ), thus yielding the normal form ךֿה by § 23. II. 1, 2. The ך of the fem. comes from its hardened cognate ך (from ךה), as the affinity between ה (א and ך) and s and t both at the beginning and end of words is somewhat remarkable throughout the language. Illustrations will be given as we proceed. The ך of the plural originates as in the Preterite.

2. *Second Person.* Here the derivation of the prefix ך from the pronoun ךה is obvious, while the affirmative ך at the end is the characteristic vowel of the feminine, § 30. 2. b. In the plur. the syllabic addition ךֿ is from the pron. ךה, denoting both gender and number.

3. *First Person.* The א prefixed in the sing. is evidently from אֶ; the ך of the plur. from אֶךֿ. The א of אֶךֿ is taken for the sing. to prevent its being confounded with the third pers. sing. (י), or the first pers. plur. (י). Instead of Sheva, which it would analogically take (אֶ), it assumes e (אֶ) from the repugnance which all the Gutturals have to the i-sound, § 25. 6.

## § 35. PECULIAR AFFECTIONS OF THE TENSES.

1. By way of compensation in part for the comparative deficiency of modes and tenses in Hebrew, the Future especially is subject to certain affections of form which carry with them peculiar modifications of the sense. These consist in what are termed *Paragogic* and *Apocopated* forms, of which the former, with a few trifling exceptions occurs only in the first, the latter only in the second and third persons. These peculiarities, however, are not usually carried through all the conjugations, but appear for the most part only in particular conjugations and classes of verbs. What these are will be more evident as we proceed; at present we shall consider the nature and purport of these forms.

I. *Paragogic Future.*

2. The distinguishing characteristic of this form of the Future is the annexing of the syllable ךֿ to the ordinary termination. The effect is to express more emphatically the *effort* or *desire* of the mind,



the *direction* of the will, towards a special object. This is involved in the nature of the affix itself, which in nouns denotes *direction to a place*, and in connection with a verb expresses *an earnest going forth of the mind in a wish or purpose towards an action*. The force of the form can in many cases only be indicated in English by employing those optative, potential, hortatory or imperative modes of speech which give us such facility in expressing the various shades of thought. Thus אֶקְטֹל *I will kill*, אֶקְטֹלָה *I will surely kill*, or *oh, that I may kill*; אֶשְׁמֹר *I will guard*, אֶשְׁמֹרָה *I will assiduously guard*. As it refers to an emotion or volition originating in the mind of the speaker, it is for the most part confined to the first person singular or plural. Consequently the idea of *self-excitation* is almost always prominent, as אֶזְמַר *I will sing*, אֶזְמַרְהָ *let me sing*; נִשְׁלִיכֶהָ *let us break!* נִתְחַקֵּהָ *let us cast away!* אֶחְלֶקָה *I will surely divide*; אֶסְרֹחַ נָא *I will surely turn aside now and see*. So with an accompanying Imperative to strengthen the exhortation, as לְכוּ נִרְנָה *come, let us sing*; בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה *come, let us worship and bow down*. In a very few instances we find a paragogic third person, as הִרְיֵשֶׁהוּ *oh, that he may hasten!* הִבֹּיֵהוּ *let it come!* But very seldom do we find the punctuation הָ instead of הַ, as וְאֶקְרָאָה 1 Sam. 28. 15, וְיִשְׁמָה Ps. 20. 4.

2. The paragogic הָ as an added external termination is generally but loosely attached to the word, by no means so strongly and closely as the terminations of the persons, yet the original preceding vowels are too short to remain, and as *a, e, o* thus disappear, the הָ takes the tone, as אֶמְרָה from אֶמֶר, אֶזְמַרְהָ from אֶזְמַר, אֶתְחַבֵּהָ from אֶתֶבֶר, אֶעֱרֹךְ from אֶעֱבֹר; though also נִעְזְבֶהָ from נִעְבֵּר; The *o*, however, sometimes maintains itself in a Hateph vowel, as אֶשְׁקָה 1 Kings 19. 20, and in some other cases, particularly where a very long firm vowel resists a change, in which case the paragogic termination becomes toneless, as אֶקְרִימָה, אֶקְרִימָה, אֶשְׁרִימָה, אֶשְׁקִיטָה.

3. The ה' ל" verbs never attach this הָ to their vocalic termination הָ, because two vowels so similar are not compatible in close connection, and the הָ is too weak to expel the radical הָ. The unique אֶהְיֶה Ps. 77. 4, is a peculiar poetic form, and only in Is. 41. 23. do we find נִשְׁתַּעֲרֶה Hith, הָ being attached without the tone to נִשְׁתַּעַר v. 10. In the א' ל" class, in like manner, the hortatory sense has no external form; only as an exception we have אֶבְיָאָה because an immutable vowel precedes.

## II. Apocopated Future.

1. As far as this contracted formation depends upon the sense, it is doubtless to be accounted for from the fact that in expressing *prohibition, dissuasion, exhortation, earnest wishing*, and the like, for which the apocopated Future is principally employed, the utterance is naturally somewhat abrupt and hurried, and the term employed thrown into its shortest possible form. The effect of this quickened enunciation is obvious. The stress of the voice being expended upon the beginning of a word, the tone is of course retracted (§ 21. 8. *b.*), long vowels are shortened, and the final syllable being consequently but slightly enounced, it is easily lost altogether in sound; and when once lost in sound, it easily disappears in form. The mode of apocopation is therefore twofold; (1) By shortening the long vowel; (2) By casting away the final letter and vowel. It occurs only in the second and third person, and in a part only of the conjugations. The cases and the manner may be thus specified:—

(a) In the regular verbs in Hiphil only, by changing *i* into *e*, which is regarded as a somewhat shorter sound, as

יִתְּסֵל	apoc.	יִתְּסֵל	יִתְּסֵר	apoc.	יִתְּסֵר
תִּתְּסֵר	“	תִּתְּסֵל	תִּתְּסֵר	“	תִּתְּסֵר

(b) In *ע* verbs in Kal and Hiphil, as

יִמְעַ	apoc.	יִמְעַ	יִמְעַ	apoc.	יִמְעַ
תִּמְעַ	“	תִּמְעַ	תִּמְעַ	“	תִּמְעַ

(c) In all the conjugations of *ל* verbs, by casting away the last syllable, as

Kal	יִגְלֵה	apoc.	יִגְלֵ	(with furt. Segol יִגְלֵ)
Piel	יִגְלֵה	“	יִגְלֵ	(for יִגְלֵ)
Hiph.	יִגְלֵה	“	יִגְלֵ	(for which יִגְלֵ)

(d) In verbs of other classes the following may serve as examples of the mode of apocopation:—

יִצְמֵר	apoc.	יִצְמֵר	יִצְמֵר	apoc.	יִצְמֵר
יִצְמֵר	“	יִצְמֵר	יִצְמֵר	“	יִצְמֵר
יִצְמֵר	“	יִצְמֵר	יִצְמֵר	“	יִצְמֵר

2. The force of *ו* *conversive* in retracting the tone has already been adverted to § 21. 8. *a*; consequently the most frequent instances of apocopated Future are in connection with that particle, as *וְיִבְרַח, וְיִבְרַח, וְיִבְרַח*. A still more decided effect of *Vav*

conversive is to be seen when the penult of the apocopated form is a simple syllable. Here the retraction of the tone is accompanied by a still further shortening, as fut. יוֹסִיף, apoc. יוֹסֵף, conv. וַיֹּסֶף; fut. רָמַח, apoc. רָמַח, conv. וַיִּרְמָח; apoc. רָשָׁם, conv. וַיִּרְשָׁם; apoc. בָּרָא, conv. וַיִּבְרָא. See § 21. 8. a.

3. A like shortening takes place in a Future followed by Maq-qeph, as בָּרַךְ-לְנֶכֶד Is. 6. 8, רָשָׁב-נָא Dan. 9. 16, תִּתְּנֶנִּי Deut. 18. 4; also occasionally when preceded by a particle emphatically negative or prohibitive, as לֹא תִּתְּנֶנִּי *it shall not continue*, Gen. 4. 12; אַל-תִּשָּׂא *thou shalt not put*, Ex. 23. 1; אַל-תִּשָּׁב *turn not away*, 1 Kings 2. 20, אַל-תִּזְכֶּה *chastise not*, Prov. 9. 8; אַל-תִּשְׁתֵּה (for תִּשְׁתֵּה) *drink not*, Lev. 10. 9.

### III. Vav Conversive Future.

1. Although there are undoubtedly definite and distinct uses in Hebrew of the Preterite as such and of the Future as such, yet it is equally beyond question that in multitudes of cases both these tenses are used *acristically*, i. e. without a definite notation of time, which is to be gathered from the context and the scope of the writer. So far from the Preter being exclusively employed to denote time past, perhaps the most frequent *historical* tense is the Future preceded by what is termed *Vav Conversive*, i. e. by Vav with subscript Pattah and followed by Dagesh forte in the next letter (וּ), as וַיִּקְטֹל. The Dagesh, however, disappears before preformatives with Sheva, as וַיִּקְטֹל, and before the first person the Pattah is lengthened into Kamets, as וַיִּקְטֹל. The Vav is here termed *conversive*, because it in a manner *turns* the Future into a Preterite, as יֵאמֹר *he shall say*, וַיֵּאמֶר *and he did say*, אֶקְטֹל *I will kill*, וַאֲקַטֵּל *and I did kill*. For the effect of Vav conversive on the vowels of the Future and the place of the tone, see § 21. 8. a.

2. The true theory of this peculiar form and use of the Hebrew Future is a point much disputed among grammarians. On the one hand it is contended that the ו is a relic of the verb of existence הָיָה=הָיָה, and that by prefixing it the Future is in reality constituted of *two* forms of verbs, a *principal* and a *helping* verb; so that וַיִּקְטֹל is equivalent to הָיָה יִקְטֹל *he was killing*, or *it was (that) he would kill*. But as this even if admitted does not account for all the phenomena, especially for the fact that the Vav always bears the signification of *and* in such a connection, others

are disposed to regard this particle merely as a copulative, and to explain the pointing from the exigency of the case. Many Futures begin with Sheva under the preformatives, as in Piel and Pual. In others the vowel is only factitious, and in Kal, etc., it is *short* Hireq, which is not well adapted to follow Vav prefix with Sheva. Here then the punctuation of Vav is governed by the laws of euphony. On this principle it is supposed that the copulative ׀ before ׀ or ׀ of the Future goes into ׀ merely to facilitate the pronunciation of these two very feeble letters. See Prof. Stuart's Review of Ewald on the Hebrew Tenses, Bibl. Reposit. Jan. 1838.

3. In the second and third pers. fem. plur. the ה of the affirmative הן often falls away upon prefixing ו conversive, as ותִּשְׁקֶנָּה Gen. 19. 33, 35, וּתְהַרְרֶנָּה v. 36, וּתְהַרְרֶנָּה Ex. 1. 17, וּתְהַרְרֶנָּה ib. If the penult is mixed, ה generally remains, as ותְּלַכְּנָה Gen. 24. 61, though omitted in ותִּאָמְרָן Ex. 1. 19, and some few other cases.

### V. *Vav* Conversive Preterite.

1. The conversive force of ו holds also in regard to the Preter, although in this case it is prefixed without a vowel simply in its usual conjunctive form. When preceded by a verb in the Future or Imperative it *converts* the Preter to a Future tense, as 'When a prophet יָקום *shall arise*, וְנָתַן *and shall give*,' &c., Deut. 13. 2, וְאָמַרְתָּ לֵךְ *go and say*, Is. 6. 9. When the Preter, however, with Vav prefix is preceded by another Preter, the particle in that case is to be considered as merely *copulative*, the verb retaining its *past* signification, as קָרָא וְאָמַר *he called and said*.

2. The prefixing of Vav to the Preterite has usually a marked effect upon the tone, removing it from the penult to the ultimate, as *הָרַגְתָּ* *thou hast killed*, *וְהָרַגְתָּ* *and thou wilt kill*. The reason of this is very probably, as Dr. Nordheimer suggests (Gram. p. 122), to give greater prominence to the affixed pronoun denoting the subject of the verb; but it affects only the sec. pers. masc. sing. *הָ*, and the first pers. sing. *אֲ*; the first pers. pl. *נֹ* being too weak to receive it. This shifting of the tone, however, is so slight that the foretone *α* (*τ*) remains unaffected, as *וְהָרַגְתָּ* not *וְהָרַגְתָּ*. On the contrary *וְהָרַגְתָּ* with a simple Vav without this power. But in *לֵא* and *לֵא* verbs the tone very often, and in Kal uniformly, remains on the penult, because it ends in a long vowel, as *וּפְנִיתִי*.

## § 36. THE PARTICIPLE.

1. The Participle does not, like the verb, represent the action as proceeding from a person, but it represents a person or thing as that to which the action is to be attributed. Its leading idea is that of the *personal noun*, to which the action belongs. It has its form therefore from the noun, and its essence from the verb, and partakes more or less of the several variations of the verb in its flexion. Unlike the verb, however, it marks not the distinction of time, except in the faintest degree. In its own nature it is properly a short combination of person and finite verb, viz. *agens=qui agit*, and may be used in every connection of the sentence, with or without the article, in apposition with a noun, as הַנָּפֵל הָאִישׁ הַזֶּה *the man the falling* = *who falls*; or, if this sense is implied in the connection of the sentence, *who is fallen*, or even by itself, as נָפֵל *the falling one*. So אֹהֵב *a lover*, הֹמֵם *the flying one, fugitive*, הַנִּשְׁאָרִים *those that remained*. Although there is no definite distinction of time in the participle, yet as the present is the time most naturally associated with the idea of the active part., so is the past with that of the passive, which speaks of what has been experienced. It belongs to the meaning of certain passive participles that they express an attribute well known by experience, and therefore permanent or necessary, as נִרְמָד, נִרְצָה, primitively *feared, desired*, but then also *terrible, desirable*, as an object which is actually or generally feared or desired, must have an intrinsic ground of fear or desire in itself.

2. The Participle is used in the proposition as a simple *predicate*, representing the action as *inherent, continuing, permanent* in a person or thing, whereas in the verb the tenses express rather the exercise and developement of the action. It is placed either *alone* in an unconnected proposition, especially if the condition is of itself evident to the hearer from the circumstances, as אֲנִי הֹלֵךְ *I (am) going*, i. e. *I go* at this time as thou seest; or in connection with other propositions to describe a *continuing during* another action, as בָּאוּ וְלוֹט יָשָׁב *they came and Lot (was) sitting*, i. e. while Lot sat, Gen. 19. 1.

3. As to *form*, the Participles are divided into two classes:

(a) Simple formations with a mere strengthening of the vowels of Kal, the one active, technically termed *Benoni*, or *between*, i. e. either between the past and the future, or a word between, (participating,) the nature of a noun and a verb; and the other passive,

termed *Ptūl* (פְּעוּל *acted upon*). Their characteristic points are (י) and (..) for the active, as קוֹטֵל or קָטַל, and (ַ) and (י) for the passive, as קָטוּל. But in the intransitives the Participle follows the punctuation of the verb, as Pret. שָׁפַל, Part. שָׁפֵל; Pret. יָגַר, Part. יָגֵר. The latter form, however, is rare, being more appropriate to adjectives from the same root, as will be evident from the following examples, the Participles being distinguished by *e*, and the Adjectives by *o* or *a*; קָרַב *approaching*, קָרוֹב *near*; גָּדַל *becoming great*, גָּדוֹל *great*; רָחַק *departing*, רָחוֹק *distant*; חָזַק *becoming strong*, חָזָק *strong*. The *e* is occasionally lengthened to *i*, as יָצָא *sprung from*, 2 Chron. 32. 21, נָשִׂיב *bearing*, Zeph. 1. 11. This simple formation appears also in Niph., where the Participle differs from the verb merely by the lengthening of the *a* in the last syllable, as Pret. נִקְטַל, Part. נִקְטֵל. In several of the irregular verbs it differs not at all, as Pret. נִשְׁמַע, Part. נִשְׁמָע; Pret. נָקַד, Part. נָקִיד; Pret. נִרְאָה, Part. נִרְאָה; Pret. נִגְלָה, Part. נִגְלָה.

(b) The Participles of the other conjugations all assume an external formation by means of a prefixed *מ*, probably abridged from the pronouns מִי *who*? מַה *what*? which is attached to the word very much after the manner of the signs of the person in the Future: thus Pi. מִמְקַטֵּל, Pu. מִמְקַטֵּל, Hiph. מִמְקַטֵּל, Hoph. מִמְקַטֵּל, Hithp. מִמְקַטֵּל. In ע"ע and ע"ע verbs we find מִמְקַטֵּל where *e* (..), as somewhat longer, has established itself as foretone, while *a* remains in the Future, רִמְסֵי.

4. The Participle, as partaking of the nature of a noun, is subject to flexion in the same way, as masc. קָטֵל, fem. קָטִילָה (also Segol. form קָטִילָה), masc. plur. קָטִילִים, fem. plu. קָטִילוֹת.

## CHAPTER V.

*Form, Signification, and Inflection of each of the usual Conjugations.*

### § 37. KAL.

1. *Form*.—The characteristic and usual form of Kal is קָטַל, with Kamets under the first radical, and Pattah under the second. This is the normal form for roots of transitive meaning; if intransitive, the second radical takes either Tseri or Holem, as יָגַר *to be old*, יָגַר *to fear*. But though these are the ordinary forms, yet they are subject to modifications arising from the nature of the letters of which

the roots are composed. Thus the Gutturals and the weak Quiescents א, ה, ו, י never fail to produce some changes in their accompanying vowels, according to the laws by which they are governed, as stated § 25, 26. As these peculiarities will be distinctly specified in treating of the several classes of verbs, it will be sufficient here to remark that, according to the letters of which it is composed, the conjugation Kal presents the following variety of forms :—

PRET.	INF.	FUT.	IMP.
קָטַל	קָטוּל	יִקְטֹל	קָטַל
זָקַן	קָטַל	יִקְבֹּד	עָמַד
קָטַן	עָמַד	יִעָמַד	זָעַם
שָׂמַח	עָמַד	יִנָּשׂ	נָשׂ
יָלַד (from וָלַד)	יָשַׁב	יִשָּׁב	שָׁב
אָזַר	נָשָׂת	יִקְדֹּם	קָדַם
קָם (from קָמָם)	קָם	יִסֹּב	סָב
מָח (from מָחָה)	קָם	יִמָּצֵא	מָצָא
סָב (from סָבַב)	קָם	יִגָּלַח	גָּלַח
בָּרָא	סָב		
גָּלַח	גָּלַח		
	גָּלוּחַ		

2. *Signification.*—The regular form presents the simple idea of the verb free from any modifications except those of active transitive and intransitive. The form with final *ā* is applied to the former, and that with final *e* or *o* to the latter. To the intransitive form belong for the most part roots which signify (1) *A physical condition*, as קָטַן *to be small*, גָּדַל *to be great*, צָמָא *to be thirsty*, רָעַב *to be hungry*, זָקַן *to be old*, נָעִם *to be lovely*, חָסַר *to be deficient*, לָבַשׁ *to be clad*; (2) *Certain states or affections of the mind which exclude the idea of action*, as אָהַב *to love*, שָׂנֵא *to hate*, שָׂמַח *to rejoice*, אָבַל *to lament*, יָרַי *to fear*. The active and the intransitive formation and import sometimes occur in the same root, as חָלַשׁ *to weaken or overcome*, Ex. 17. 13, and *to be weak*, Job 14. 10; חָזַק usually *to be strong*, seldom active *to strengthen*, 2 Chron. 28. 20; מָלָא usually *to be full*, מָלֵא *to fill*, Est. 7. 5; שָׁב usually *to turn back*, but *to bring back, to restore*, Num. 10. 36.

§ 38. *Paradigm of the regular verb קָטַל to kill.\**

KAL.

*Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטְלוּ		קָטְלָה		קָטַל 3
קָטְלֹתָי		קָטְלֹתָם	קָטְלָתָּ		קָטְלָתָּ 2
	קָטְלוּ			קָטְלָתָּ	1

*Infinitive.*

קָטַל Const.      קָטֹל Abs.

*Future.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
קָטְלֹתָי		קָטְלֹתָם	קָטְלָה		קָטֹל 3
קָטְלֹתָי		קָטְלֹתָם	קָטְלָתָּ		קָטֹל 2
	קָטֹל			קָטֹל	1

*Imperative.*

קָטְלֹתָי      קָטְל      קָטְלָתָּ      קָטֹל 2

*Participles.*

קָטְלוֹתָי      קָטְלִים      קָטְלָה      קָטֹל A.  
קָטְלוֹתָי      קָטְלִים      קָטְלָה      קָטֹל P.

REMARKS.

1. **PRETER.** This is the usual form, from which there is little variation. The tone in the persons ending with the affirmatives תָּ, תָּי, נָי is on the penult, in the others on the ultimate. The effect of the pause accent is seen in such cases as קָטְלוּ (שָׁבוּ), קָטְלָה (שָׁבוּ), קָטְלָתָּ (שָׁבוּ), where the primitive vowel is restored according to § 22. c. The distinguishing vowel of the root is the final Pattah, which is generally retained in those persons where Sheva follows, except in קָטְלָתָּ Deut. 4. 1, קָטְלָתָּ Num. 11. 12, קָטְלָתָּ Judg. 13. 6, קָטְלָתָּ 1 Sam. 12. 13. Intransitives having e for their final vowel change it into a in the other persons, as קָטְלָתָּ, קָטְלָתָּ; but

\* The literal rendering would be *he killed*, but merely as a matter of convenience the Infinitive *to kill* is adopted both here and elsewhere generally.



those with *o* retain it throughout, as קָטַן, קָטַנְתִּי, רָכַל; except that the removal of the tone causes a shortening, as רָכַלְתִּי, רָכַלְתִּיר. Other variations from the normal forms we shall here and elsewhere group together under the head of

### Anomalies.

אָזְלָה for אֶזְלָה Deut. 32. 36. (Chald.)	יָרַד for יָרַד Jud. 19. 11.
בָּגְדָתָּ " בָּגְדָתָּ Mal. 2. 14.	קָח " קָח Ezek. 17. 5.
שָׁפַט " שָׁפַט 1 Sam. 7. 17.	צָקוּ " צָקוּ Is. 26. 16. (par.)
שָׁבַתִּי " רִשְׁבַּתִּי Ps. 23. 6.	רָדַעוּ " רָדַעוּ Deut. 8. 3. (id.)
שָׁפַח " שָׁפַחוּ Deut. 21. 7.	אָמַר " אָמַר Is. 24. 3.
נָזַל " נָזַל Is. 64. 2.	נָבַחָהּ " נָבַחָהּ Ezek. 31. 5.
הִלְבַּתִּי " הִלְבַּתָּ Jer. 31. 21. (par.)	קָטַלְתִּי " קָטַלְתָּ Ps. 140. 13.

(a) *Peculiarities of verbs Lamed Tav and Lamed Nun.*—Certain verbs ending in ת and נ, as פָּרַח to cut, נָתַן to give, suffer a syncope of ת in several of the persons; as

פָּרַח	—	נָתַן	—
פָּרַחְתָּ	—	נָתַחְתָּ	—
פָּרַחְתָּ instead of פָּרַחְתָּ		נָתַחְתָּ instead of נָתַחְתָּ	
פָּרַחְתָּ " פָּרַחְתָּ		נָתַחְתָּ " נָתַחְתָּ	
פָּרַחְתָּ " פָּרַחְתָּ		נָתַחְתָּ " נָתַחְתָּ	

2. **INFINITIVE.** For the distinction and various uses of the absolute and construct Infinitive, see § 33. 2, 3. The Holem of the absolute is immutable; that of the construct is shortened before Maqqeph into Kamets Hateph; as מִשְׁלֵב־בָּנוּ reign over us for בָּנוּ. The Inf. const., like the Preter, has the threefold form of קָטַל, קָטַלְתָּ, and נָתַן. A feminine form also occasionally distinguishes the Inf., especially on receiving a preposition, in which case the second radical loses its vowel, and the first usually takes Kamets Hateph, according to § 27. 14, as לְמַשְׁחָה, לְמַשְׁחָה. Occasionally we find Kibbuts or Hireq, as לְחַמְלָה. Such forms as רָכַחְתָּ with ח hardened to ח are extremely rare.

### Anomalies.

לָרְדֹשׁ for לָרְדֹשׁ Ezr. 10. 6. (open.)	נָדַל for נָדַל Gen. 26. 13.
לָרְבֶּקָה " לָרְבֶּקָה Deut. 11. 22.	סָפַר " סָפַר Jer. 22. 14.
אָכַל " אָכַל 1 Sam. 1. 9.	שָׁאֵל " שָׁאֵל Is. 7. 11.

3. **FUTURE.** The characteristic final vowel of this tense is Holem pure, for which reason it very seldom appears otherwise than

defectively written. For the same reason it goes into Kamets Hatteph before Maqqeph, as וַיִּכְתֹּב-שָׁם Josh. 8. 32, and falls away upon the accession of the affirmatives וי and י, as יִקְטֹל, יִקְטְלֵהוּ, יִקְטְלוּ. A few exceptions are given in the anomalies below. Holem, however, belongs appropriately to verbs of Pret. final *a*. The intransitives take Pattah, as יָזַק, יִזְקוּ; יָגִדְלָהּ, יִגְדְּלוּ. Yet there are several transitive verbs which retain *a* in the Future, as יִרְפֹּץ, יִרְפָּה, יִרְפֹּץ, &c., and some that take alternately *o* and *a*, as יִשְׁבֹּחַ Gen. 2. 2, יִשְׁבְּחָה Neh. 6. 3, יִבְנוּ Mal. 2. 15, יִבְנוּ Mal. 2. 10. If both forms occur in the same verb, *o* has a transitive, and *a* an intransitive sense, as יִקְצֹר *to be cut off, cropped*, Deut. 24. 19, יִקְצֹר *to be made short*, Judg. 10. 16. Seldom do both occur without this distinction, as יִשְׁדֹּךְ, יִשְׁדֹּךְ. When either the last or middle letter is a Guttural, the final is also for the most part Pattah (§ 25. 6.), as יִשְׁמַע, יִשְׁלַח, יִגְבֹּהַּ, יִזְעַק. Futures with final *e* occur only in the irregular verbs יִשָּׁב, יִתֵּן, יִאֱכַל.

*Anomalies.*

תִּשְׁמְרוּם	for תִּשְׁמְרוּם	Prov. 14. 3.	אֲשַׁקֹּטָהּ	Is. 18. 4.
יִשְׁפֹּטוּ	“ יִשְׁפֹּטוּ	Ex. 18. 26.	אֲשַׁקֹּלֶהָ	Ezr. 8. 25.
תִּגְבְּהֶינָה	“ תִּגְבְּהֶינָה	Ezek. 16. 50.	אֲפַשְׁעָהּ	Is. 27. 4.
יִשְׁאֹג	“ יִשְׁאֹג	Is. 5. 29.	אֲשַׁמְעָהּ	Dan. 8. 13.
יִצְפֹּן	“ יִצְפֹּן	Prov. 2. 7.	תִּשְׁחַדֶּר	Ezek. 16. 33.
יִשְׁפֹּטָהּ	“ יִשְׁפֹּטָהּ	Ezek. 44. 24.	תַּעֲבִירֶי	Ruth 2. 8.
יִשְׁרֹנָה	“ תִּשְׁרֹנָה	1 Sam. 6. 12.		
יַעֲמִדְנָה	“ תַּעֲמִדְנָה	Dan. 8. 22.		

**IMPERATIVE.** The form of the Imperative is closely related to that of the Future, from which it differs by casting away the sign of the person ה at the beginning, rendering the word as short and emphatic as possible. It thus comes to bear also a marked resemblance to the Infin. const. which conveys the naked idea of the root, though unlike the Inf. it partially marks the distinctions of person, gender, and number. Its final vowel mainly follows that of the Future, as Fut. יִקְטֹל, Imp. קַטֵּל; Fut. יִלְבֹּשׁ, Imp. לְבַשׁ; Fut. יִשְׁכַּב, Imp. שָׁכַב. The *i* which is assumed in the fem. sing. and masc. pl. is a very hurried sound, forming a short simple syllable, as is evident from the fact that Dagesh lene very seldom occurs after the Sheva, proving that it is *floating* (§ 9. 6.) and not silent, as יִכְתֹּב *kith'bi*, יִרְדֹּף *ridh'phu*, יִרְכֹּב *ir'ku*, &c. The effect upon the vowels of receiving ה paragodic will be plain from the examples

given in the list below, from which it appears that *i* and *o* are assumed interchangeably for the first vowel. Roots which end in a Guttural occasionally shorten the termination *נָה* of the fem. plur. to the mere consonant *נ*, as שָׁמַעַן Gen. 4. 23, for שָׁמַעְנָה; כָּרַאֵךְ Ex. 2. 20, for כָּרַאֵנָה.

#### Anomalies.

שָׁמַר for שָׁמַר Ps. 25. 20.	שָׁכַב for שָׁכַב Gen. 39. 12.
זָכַר " זָכַר 2 Chron. 6. 4.	נָצַר " נָצַר Ps. 14. 3.
סָעַר " סָעַר 1 Kings 13. 7.	מָכַר " מָכַר Gen. 25. 31.
רָגַז " רָגַז Is. 32. 11.	זָעַק " זָעַק Jer. 22. 20.
מָשַׁב " מָשַׁב Ezek. 32. 20.	חָרַב " חָרַב Is. 44. 27.
תָּרַח " תָּרַח Mic. 1. 16.	תָּסַח " תָּסַח 1 Sam. 28. 8.
שָׁדַד " שָׁדַד Jer. 49. 28.	חָשַׁפַּי " חָשַׁפַּי Is. 47. 2.
מָלַכַּי " מָלַכַּי Jud. 9. 10.	צָרוּפָח Ps. 26. 2. (superfl.)
פָּשַׁט " פָּשַׁט Is. 32. 11.	

3. PARTICIPLE. Kal only exhibits the active and passive form of the Participle. The latter has sometimes an active signification, especially when the verb is intransitive, as אָחַז *grasping*, Cant. 3. 8, בָּטוּחַ *trusting*, Ps. 112. 7.

#### Anomalies.

יָסַף for יָסַף Is. 29. 14.	אָסַר for אָסַר Gen. 39. 20.
תּוֹמֵךְ " תּוֹמֵךְ Ps. 16. 5.	מְשִׁיחַ " מְשִׁיחַ Ps. 2, 5.
בּוֹגְדָה " בּוֹגְדָה Jer. 3. 7.	אֲהַבְתִּי Hos. 10. 11. (parag. י.)
יּוֹלְדָה " יּוֹלְדָה Mic. 5. 3.	אֲיַבְתִּי Mic. 7. 8. (Id.)
נָטְרָה " נָטְרָה Cant. 1. 6.	אָסַר Gen. 49. 1. (Id.)
פְּתוּחוֹת " פְּתוּחוֹת Ps. 55. 22.	יִלְדָה Gen. 16. 11. (contr. fr. יִלְדָה)
לָבַשׁ " לָבַשׁ Prov. 31. 21.	שָׁכַנְתִּי Jer. 51. 13. (contr. fr. שָׁכַנְתִּי, with parag. י.)

#### PRAXIS ON KAL.

The learner will bear in mind, in rendering the ensuing words, that our imperfect, perfect, pluperfect, and even present, are expressed by the Hebrew Preterite. Yet instead of the Preter for the present, the Participle may be employed at discretion. All the phrases beginning with *and* are to be put in the Future with Vav conversive.

He reigned<sup>1</sup>. Ye did guard<sup>2</sup>. They shall expiate<sup>3</sup>. I drew near<sup>4</sup>. Ye had broken<sup>5</sup>. Thou (fem.) hast blessed<sup>6</sup>. She hath learned<sup>7</sup>. They have written<sup>8</sup>. Ye (fem.) have visited<sup>9</sup>. Approach ye<sup>10</sup>. Write ye (fem.)<sup>11</sup>. They shall judge<sup>12</sup>. And they did sanctify<sup>13</sup>. And he did speak<sup>14</sup>. To learn. To dwell<sup>15</sup>. Ye (fem.) have sold<sup>16</sup>. They shall cut off<sup>17</sup>. Writing. Judging. Sustaining<sup>18</sup>. Blessed. Clothed<sup>19</sup>. Guarded.

§ 39. NIPHAL.

1. *Formation.* The appropriate form of this conjugation is נִקְטַל, its distinguishing characteristic being the letter נ, prefixed with short Hireq which has arisen from Sheva (נִקְטַל), according to § 27. 8. But here as in the case of Kal (§ 37. 1.) the nature of the radical letters as strong or weak, as Guttural or non-Guttural, works a change in the punctuation, and gives rise to the following variety of forms :—

PRETER.	INF.	FUT.	IMP.
נִקְטַל	הִקְטַל	יִקְטַל	Same as Inf. Const.
נִקְטַמְר	הִקְטַמְר	יִקְטַמְר	
נִקְטַשׁ (for נִקְטַשׁ)	הִקְטַמְר	יִקְטַמְר	
נִקְטַח	הִקְטַמְר	יִקְטַמְר	
נִקְטַח (נִקְטַח)	נִשְׁמַע	יִשְׁמַע	
נִסַּב (for נִסַּב)	הִשְׁמַע	יִשְׁמַע	
נִמְצָא	הִשְׁמַע	יִמְצָא	
נִגְלָח	”	יִגְלָח	
	הִקְטַח		
	הִסַּב		
	הִסַּב		
	נִגְלָח		
	נִגְלָח		

2. *Signification.* (a) Judging from dominant usage, it would seem that this form of the verb has primarily and originally a *reflexive* signification, causing the action to fall back upon the agent, as נִסְתַּר to *conceal one's self*, to *hide*, נִשְׁמַר to *take heed to one's self*,

- 1) מִלְכָּה. 2) שְׁמִיר. 3) פִּפְר. 4) תָּרַב. 5) שְׁבִיר. 6) בָּרַךְ. 7) לָמַד.  
8) פָּתַב. 9) פָּתַד. 10) תָּרַב. 11) פָּתַב. 12) שְׁפַט. 13) תָּרַשׁ. 14) דִּבֵּר.  
15) שְׁבִיר. 16) מִכָּר. 17) בָּרַח. 18) סָמַךְ. 19) לָבַשׁ.

לְשֹׂאֵל *to ask for one's self*; and so from intransitive Kal, as מָלֵא *to fill one's self, to be filled*, from מָלֵא *to be full*. If the reflexive action be referred to many persons, the idea of the *reciprocal* arises, as נִדְבְּרוּ *they speak mutually with one another*, Ezek. 33. 30; נִבְשׁוּ הָעָם *the people oppress one another*, Is. 3. 5; נִלָּחִים *to fight* (prop. *to devour or consume each other*), נִאָּבֵק *to wrestle*, Gen. 32. 25, נִשְׁפָּט *to litigate, to enter into a judicial process*. Where verbs that are intransitive in Kal appear in the Niphal form, they generally indicate a transition from one state to another, as הָיָה *to be*, הָיָה *to become, to be made to be*, הָלַךְ *to be sick*, הָלַךְ *to be made to be sick*, הָלַךְ *to go*, הָלַךְ *to be made to go*. In other cases it signifies to show one's self as doing a thing or suffering it to be done, as נִכְבְּד *to show one's self honorable*, נִבְא *to show one's self a prophet, to prophesy*, וַיִּצְנַע *they showed or feigned themselves smitten*, Josh. 8. 15, נִמְצָאתִי *I was found*, i. e. I suffered myself to be easily found, Is. 65. 1, נִדְּסָר *to be warned*, i. e. to let one's self be warned, Ps. 2. 10, Ezek. 23. 48.

(b) Niphal is also used to denote the *passive* of Kal when Kal is transitive, as נִמְשָׁח *to be anointed*, נִוָּלַד *to be born*, נִשְׁבַּר *to be broken*. It can hardly, however, be considered as the original and legitimate passive of Kal, for (1) as a general rule the passive conception is expressed by the grave and obscure ו (ו), or ו (ו), as in קָטַל *killed*, כָּתוּב *written*, יוּלַד *born*, Judg. 13. 8, הִדְּרָה *slain*, Is. 27. 7. (2) It has an Imperative, which the other passives want, and is used contrary to all analogy, even when Kal is intransitive, as בָּאֵשׁ *to smell ill*, נִבְאֵשׁ *to be fetid, noisome*, שִׂמְחָה *to rejoice*, נִשְׂמַח *to be made joyful*.

(c) Niphal is sometimes to be translated by the aid of the English auxiliaries *can, may, must, ought, could, would, should, &c.*, as יֵאָכַל *that may be eaten*, Gen. 6. 21; לֹא יִסְפָּר *that cannot be numbered*, Gen. 6. 10; לֹא יֵעָשֶׂה *that ought not to be done*, Gen. 20. 9.

## § 40. PARADIGM OF NIPHAL.

## Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
נִקְטְלוּ	נִקְטְלוּ	נִקְטְלוּ	נִקְטְלָה	נִקְטְלָה	נִקְטַל 3
נִקְטְלוּ	נִקְטְלוּ	נִקְטְלוּ	נִקְטְלָה	נִקְטְלָה	נִקְטַל 2
נִקְטְלוּ	נִקְטְלוּ	נִקְטְלוּ	נִקְטְלָה	נִקְטְלָה	נִקְטַל 1

## Infinitive.

הִקְטַל Const.

הִקְטַל Abs.

*Future.*

Fem.	Com.	Masc.	Fem.	Com.	Masc.
תִּקְטֹלְנָה		תִּקְטֹלְךָ	תִּקְטֹלְנָה		תִּקְטֹלְךָ 3
תִּקְטֹלְנָה		תִּקְטֹלְךָ	תִּקְטֹלְנָה		תִּקְטֹלְךָ 2
	תִּקְטֹלְנָה			תִּקְטֹלְנָה	1

*Imperative.*

תִּקְטֹלְנָה	תִּקְטֹלְךָ	תִּקְטֹלְנָה	תִּקְטֹלְךָ 2
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*Participles.*

תִּקְטֹלְנָה	תִּקְטֹלְךָ	תִּקְטֹלְנָה	תִּקְטֹלְךָ
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REMARKS.

1. **PRETERITE.** Regular verbs free from Gutturals and Quiescents present no anomalies in the Preter. The vowel changes arising from Gutturals and weak letters in the root will be stated under their respective classes of verbs.

2. **INFINITIVE.** The real characteristic of this conjugation seems to be הָנִי (in Arabic أَهْ), which discloses itself in the Infinitive הִקְטֹל=הִקְטֹל, the ה being assimilated in order to prevent the concurrence of two formative letters, and Dagesh inserted as a compensative. Indeed it holds very generally in regard to the verbs, that the characteristic of the tense excludes the characteristic of the conjugation. The absolute and construct forms differ only in having the former *o*, and the latter *e* as the final vowel. As the final Tseri in the Inf. const. as well as in the Fut. and Imp. is pure, it is of course shortened when the accent is thrown off, as הִקְטֹל, הִקְטֹל, הִקְטֹל; Fut. יִקְטֹל, יִקְטֹל. But in verbs ending in a Quiescent the final vowel is impure and therefore incapable of being shortened, as הִקְטֹל. See § 21. 8. When the preformative ה is preceded by the prefixes ב, ל, it is sometimes omitted, and its vowel point, or its equivalent, placed under those letters, as בִּקְטֹל for בִּקְטֹל Prov. 24. 17, בִּקְטֹל for בִּקְטֹל Lam. 2. 11, לִקְטֹל for לִקְטֹל Ex. 10. 3. Yet here we meet with some irregularities depending upon the principle stated § 29. 9, as בִּקְטֹל for בִּקְטֹל Ezek. 26. 15, הִקְטֹל Is. 16. 8. Some verbs retain in the Inf. const. the characteristic ה of the Preter, and *o* instead of *e* as final vowel, as נִקְטֹל Judg. 11. 25, נִקְטֹל 1 Sam. 20. 28, נִקְטֹל Gen. 31. 30, נִקְטֹל Est. 3. 13, נִקְטֹל for נִקְטֹל Judg. 20. 39., נִקְטֹל 2 Sam. 17. 11, נִקְטֹל Jer. 34. 2. Of the same Holem termination are the two anomalous forms נִקְטֹל for נִקְטֹל Ps. 68. 3, and נִקְטֹל for נִקְטֹל Ezek. 14. 3.

3. **FUTURE.** The formation is entirely analogous to that of the Inf. construct. The recession of the tone from the ultimate to the penultimate syllable of the Inf. and its effect upon the vowels, have already been adverted to. A similar effect is usually produced upon those persons of the Fut. which are without affirmatives when followed by a monosyllabic word having an accent, as רַב־שָׁל בָּהּ Ezek. 33. 12, הַכֹּהֵן וְאֵת Ps. 102. 19, וַיַּעֲהֵר לוֹ Gen. 25. 21, יֵאָמֶר נָא 1 Kings 8. 26.

#### Anomalies.

אֲדַרְשׁ for אֲדַרְשׁ Ezek. 14. 3.	יִנָּשׁ for יִנָּשׁ Ex. 31.17.
אֲשַׁבֵּעַ " אֲשַׁבֵּעַ Gen. 21. 24.	תִּשְׁבֵּר " תִּשְׁבֵּר Ezek. 32.28.
אֲמַלְטָה " אֲמַלְטָה Gen. 19. 20.	יִרְעַצ " יִרְעַצ 1 Kings 12.6.
אֲנַבְדָּה " אֲנַבְדָּה Ex. 14. 16.	תִּזְכְּרֶנָּה " תִּזְכְּרֶנָּה Is. 65. 17.
אֲכַבֵּד " אֲכַבֵּד Hag. 1. 8.	תִּאֲמַנָּה " תִּאֲמַנָּה Is. 60. 4.

4. **IMPERATIVE.** Only one instance of departure from the usual form, viz. נִקְבְּצוּ Joel 3. 11, for הִקְבְּצוּ.

5. **PARTICIPLE.** This differs from the Preter only by having final Kamets instead of Pattah. The few anomalous forms are the following:

יִנְמַלְרִים for יִנְמַלְרִים Gen. 34. 22.	$\left. \begin{array}{l} \text{epenth. } \alpha, \text{ and} \\ \text{Pattah instead} \\ \text{of Kamets,} \end{array} \right\} \begin{array}{l} \text{Ezek. 9.8.} \\ \text{(Qeri.)} \end{array}$
יִהְיֶה " יִהְיֶה Est. 8. 8.	
יִנְאָדָרִי Ex. 15. 6. (י parag.)	

#### PRAXIS ON NIPHAL.

He takes heed to himself<sup>1</sup>. They shall be blessed<sup>2</sup>. Ye do draw near<sup>3</sup>. They fight<sup>4</sup>. They spake together<sup>5</sup>. And they entered into judgment<sup>6</sup>. It repenteth me<sup>7</sup>. They did swear<sup>8</sup>. Ye (fem.) shall be visited<sup>9</sup>. They shall be broken<sup>10</sup>. Be thou gathered<sup>11</sup>. Con-tending<sup>12</sup>. Contrite<sup>13</sup>.

#### § 41. PIEL.

1. **Formation.** The distinguishing form of Piel is קָטַל, its main characteristic being the reduplication of the middle radical, which conveys the idea of *intensity*. This reduplication is of course denoted by Dagesh forte קָטַל = קָטַל (§ 12. 1.), while the vowels as-

- 1) שָׁמַר. 2) בָּרַךְ. 3) קָרַב. 4) דָּבַר. 5) לָחַם. 6) שָׁפַט. 7) נָחַם.  
8) שָׁבַע. 9) פָּקַד. 10) שָׁבַר. 11) אָסַף. 12) שָׁפַט. 13) שָׁבַר.

sumed are short Hireq and Tseri instead of Kamets and Pattah. The above is the normal form; but in case the second radical be a Guttural, which does not admit of reduplication, or one of the Quiescents which admits it with difficulty; or should it be already repeated, as in verbs ע"ע; then the various expedients are resorted to which are prescribed by the nature of these letters, §§ 25, 26. The result is the following diversity of forms:—

PRET.	INF.	FUT.	IMP.
קָטַל	קָטַל	יִקְטֹל	Imp. like the Inf.
פָּרַךְ	קָטַל	יִפְרֹךְ	const.
קָטַל (for קָטַל)	פָּרַךְ	יִשְׁמַע	except
סָבַב	פָּרַךְ	יִקְרָא	פָּלַח.
סָבַב (for סָבַב)	פָּרַךְ	יִסְבֵּב	
	שָׁמַע	יִגְלַח	
	שָׁמַע		
	”		
	קָטַל		
	פָּלַח		
	פָּלַח		

2. *Signification.* This is the first of the reduplicated forms, in all which the idea of *intension* is predominant. The true force of Piel, therefore, is (1) To denote the *care, zeal, energy, violence, skill, or frequency* which accompanies the doing of an action, and which would, in many cases, be expressed in other languages by the use of frequentative verbs. Thus רָדַף simply *to follow*, רָדַף *to pursue as a persecutor*; שָׁלַח *to send*, שָׁלַח *to send away utterly, to dismiss*; צָחַק *to laugh*, צָחַק *to mock, to deride*; כָּתַב *to write (scribere)*, כָּתַב *to keep writing (scriptitare)*. (2) In many instances it has a *causative, permissive, or declarative* sense, nearly approximating to that of Hiphil, as לָמַד *to learn*, לָמַד *to see or cause that another learns, to teach*; חָיָה *to live*, חָיָה *to permit to live*; צָדַק *to be just*, צָדַק *to make just*, i. e. *to pronounce just, to justify*. But it is still for the most part distinguished from Hiphil by expressing, together with the causative, the accessory idea of greater *care and activity* in the performance of an action. Thus גָּדַל *to be great*, גָּדַל *diligently to make great*, i. e. *to bring up, to educate, as children to honor*; הִגְדִּיל merely *to make great*; כָּבֵד *to be heavy*, כָּבֵד *to honor*, הִכְבִּיד *to make heavy*; יָלַד *to bring forth* (part. fem. מִיָּלְדָה *midwife*), הוֹלִיד *to beget*. (3) Piel is, nev-



ertheless, in many verbs nearly equivalent to Hiphil, even when Hiphil itself is used, especially to make intransitive forms in Kal transitive, as קָשָׁה *to be heavy*, קָשָׁה and הִקְשָׁה *to make heavy*; אָבַד *to perish*, אָבַד and הִאֲבִיד *to destroy*; קָרַב *to be near*, קָרַב and הִקְרִיב *to bring near*; קָם *to stand up*, קָם (קִימָה) and הִקְיָם *to raise up*. (4) In some few cases it has, in respect to Kal, a privative or opposite meaning, as סָקַל *to stone*, סָקַל *to remove stones*; נָכַר *to know*, נִכַּר *to misapprehend*; חָטָא *to sin*, חָטָא *to expiate sin*; Hiph. הִקְשִׁירַשׁ *to take root*, שָׁרַשׁ *to eradicate*. (5) When Piel, as is often the case, is derived from a nominal root, it usually indicates, according to its intensive nature, an active working, a busying of one's self about the thing implied in the root, as פָּהַךְ *to perform the priest's office*, from פֹּהֵךְ *a priest*; עָלַשׁ *to do something on the third day*, from עֹלֶשׁ *three*; דָּשַׁן *to reduce to ashes*, or *to remove the ashes*, Num. 4. 13, from דָּשָׁן *ashes*; וָנַב *to cut off the tail*, from וָנַב *the tail*; לָבַב *to encourage*, from לֵב *the heart*.

## § 42. PARADIGM OF PIEL.

## Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָשְׁרוּ		קָשְׁרָה		קָשַׁל 3
קָשְׁרוּן		קָשְׁרוּם	קָשְׁרָה		קָשְׁלוּ 2
	קָשְׁרוּנָה		קָשְׁרָתִי		1

## Infinitive.

קָשַׁל Const.      קָשַׁל Abs.

## Future.

תִּקְשְׁרוּ	תִּקְשְׁרוּ	תִּקְשְׁרָה	תִּקְשַׁל 3
תִּקְשְׁרוּם	תִּקְשְׁרוּ	תִּקְשְׁרָה	תִּקְשַׁל 2
תִּקְשְׁרוּנָה		תִּקְשְׁרָתִי	1

## Imperative.

קָשְׁרוּ	קָשְׁרוּ	קָשְׁרִי	קָשַׁל 2
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## Participles.

מִקְשְׁרוֹת	מִקְשְׁרִים	מִקְשְׁרָה	מִקְשַׁל
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## REMARKS.

1. PRETERITE. Deviations from the regular form may for the most part be resolved into the legitimate effect of the Guttural let-

ters and of Maqqeph upon the accompanying vowels (§ 25. 16). As but few of them require explanation, they may all be presented at one view.

#### *Anomalies.*

אָבֵד for אָבֵד	2 Kings 21. 3.	אָחִירֵי for אָחִירֵי	Jud. 5. 28.
שֶׁבֶר “ שֶׁבֶר	Ps. 107. 6.	דָּבָר “ דָּבָר	Lev. 13. 6.
בִּקְשׁ “ בִּקְשׁ	Prov. 14. 2.	נָכַם “ נָכַם	Lev. 14. 8.
מָלַט “ מָלַט	Eccles. 9. 15.	כָּפַר “ כָּפַר	Lev. 4. 20. †
לָמַד “ לָמַד	Eccles. 12. 9.	חָחַל “ חָחַל	Gen. 31. 7.
יָחַמְתִּיר “ יָחַמְתִּיר	Ps. 51. 7.	לָחָה “ לָחָה	1 K. 13. 38. acc. retr.
קָבַל “ קָבַל	Est. 9. 3.	לָשְׁטָה	Ruth. 2. 18. (id.)

2. INFINITIVE. The two forms differ only in their final vowels. With ה paragogic, a form of pretty frequent occurrence, the final ε often falls away, as יִמְרֶה for יִמְרֶה; יִצְדָּקָה for יִצְדָּקָה.

#### *Anomalies.*

שָׁחָה for שָׁחָה	Gen. 13. 10 (Dagesh implied).
נָאץ “ נָאץ	2 Sam. 12. 14 (retains charac. of Preter).
חָלַץ “ חָלַץ	Lev. 14. 4. (id.)
יָדְבֶר־אָן	Is. 58. 9 (on account of Maqqeph).

3. FUTURE. Formed from the Inf. const. by prefixing the personal preformatives with their original Sheva, which is retained because the first radical has a vowel of its own; Inf. const. קָטַל, Fut. יִקְטֹל. The main peculiarity is its taking ε instead of ε before Maqqeph, as יִדְבֶר־.

#### *Anomalies.*

אָחֻלָּה	Ps. 60. 8. (with ה paragogic).
יִרְשָׁנוּ	Ps. 24. 4. (with נו instead of נו).
יִרְדֶּה	Ps. 7. 7. (comp. of Fut. Kal. יִרְדֶּה and Fut. Pi. יִרְדֶּה).
אָבִידָה	Ezek. 28. 16. (contr. for אָבִידָה by Syriasm).
יִחְחֹלֵי	Jer. 9. 5. for יִחְחֹלֵי.
חִדְבֶר־	Is. 29. 4. (tone retracted).
וִירָב	1 Sam. 15. 5. (contr. from וִירָב).
וִירָשָׁה	Nah. 1. 4. (contr. from וִירָשָׁה).
וִירָחַל	Gen. 8. 10. (contr. from וִירָחַל, tone retracted).
יִבְקָשׁ	Ps. 63. 9. (Dagesh omitted in second radical, § 9. 7).

*Anomalies.*

אֶסְעֶרֶם Zech. 7. 14. (Syriasm for אֶסְעֶרֶם).

וַיִּצְוֶה for וַיִּצְוֶה Judg. 21. (apocope of ו).

וַיִּדְבֹּר " וַיִּדְבֹּר 1 Kings 12. (id.)

4. IMPERATIVE. The retraction of the tone gives, like the Inf., such forms as כְּדֹשׁ לִי instead of כְּדֹשׁ לִי, וַיִּבֶר נָא for וַיִּבֶר נָא. We also meet with final Pattah instead of Tseri, especially before Gutturals and Resh ; as

פָּלַג for פָּלַג Ps. 55. 10. שָׁמַח for שָׁמַח Prov. 27. 11.

בָּחַר " בָּחַר Job 36. 32. מָחַר Gen. 19. 22. (Dag. uncompens.)

סָפַר " סָפַר 2 Kings 8. 4. (דַּ paragogic).

בָּאָר Hab. 2. 2. (ר on account of Gut. following).

5. PARTICIPLE. Of the origin of the preformative ה, see § 36. 3. b. This in some few cases is omitted, as will appear from the following

*Anomalies.*

מְשַׁבֵּחַ for מְשַׁבֵּחַ Ecc. 4. 2. מְשַׁרְחַת 1 Kings 1. 5. (contr. from מְשַׁרְחַת).

מְלַפְּנִי " מְלַפְּנִי Job 35. 11. מְפַחֵר Prov. 28. 14. (Dag. comp. omit.)

## PRAXIS ON PIEL.

I will utterly destroy<sup>1</sup>. Ye shall teach<sup>2</sup>. He shall diligently oversee<sup>3</sup>. He hath pronounced unclean<sup>4</sup>. They have utterly broken or shivered<sup>5</sup>. Thou hast taken away or removed the ashes<sup>6</sup>. They shall diligently remember<sup>7</sup>. Carefully sanctify to me<sup>8</sup>. To expiate<sup>9</sup>. To bury with care<sup>10</sup>.

## § 43. PUAL.

1. *Formation.* Pual is primarily passive of Piel, and therefore distinguished by the passive vowel *u* (ו) under the first radical, and by *ā* instead of *e* under the second, retaining the characteristic Dag-esh, as קָטַל to be violently killed, to be murdered. The peculiarities

- 1) אָבַד. 2) לָמַד. 3) פָּקַד. 4) טָמֵא. 5) שָׁבַר. 6) דָּשַׁן. 7) זָכַר.  
8) קָדַשׁ לִי. 9) חָטָא. 10) קָבַר.

that mark the Gutturals and Quiescents give rise, as usual, to a variety of forms ; as

PRET.	INF.	FUT.	IMP.
קָטַל	קָטַל	יִקְטַל	Wanting.
בָּרַךְ	קָטַל	יִבְרַךְ	
קָוַם (for קָוַם)	"	יִקְוַם	
קָבַס	בָּרַךְ	יִמָּצֵא	
קָבַב (קָבַב)	"	יִגָּלֶה	
	קָוַם		
	"		
	יִמָּצֵא		
	יִגָּלֶה		
	יִגָּלֶה		

2. *Signification.* This is with scarcely an exception the simple passive of Piel, as Pi. *שָׁבַר* to break violently, Pu. *שָׁבַר* to be violently broken. It occurs in a very few instances where Piel is wanting, in which case it is usually taken as passive of Kal ; as Kal *לָקַח* to take, Pu. *לָקַח* to be taken ; the Piel form *לָקַח* being never met with.

§ 44. PARADIGM OF PUAL.

*Præterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלְוּ		קָטַלְתְּ		קָטַל 3
קָטַלְתְּ		קָטַלְתֶּם	קָטַלְתָּ		קָטַלְתָּ 2
	קָטַלְוּ		קָטַלְתָּ		1

*Infinitive.*

קָטַל Const.      קָטַל Abs.

*Future.*

יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַל 3
יִקְטַלְתְּ	יִקְטַלְתָּ	יִקְטַל 2
יִקְטַלְוּ	יִקְטַלְתָּ	1

*Imperative.*

(wanting)

*Participles.*

מִקְטַלְוּ	מִקְטַלְתָּ	מִקְטַל 2
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## REMARKS.

1. **PRETERITE.** There are but few variations from the regular form. The following however occur, in the first of which  $\text{ר}$  contrary to analogy takes Dagesh.

*Anomalies.*

כָּרַח for כָּרַח Ezek. 16. 4.	שָׁדַח for שָׁדַח Nah. 3. 7.
סָרַח " סָרַח Gen. 44. 24.	לָקַח " לָקַח Gen. 2. 23.
פָּרַש " פָּרַש Num. 15. 34.	שָׁפַח " שָׁפַח Ps. 73. 2.
חָרַג " חָרַג Is. 27. 7.	מָרַח " מָרַח Ezek. 21. 15.
יָלַד " יָלַד Jud. 13. 8.	הָלַל " הָלַל Ps. 78. 63. (in pau.)

2. **FUTURE.** The Future is formed, as in Piel, by prefixing the personal pronouns with Sheva, as יִקְשֵׁל.

*Anomalies.*

יִבְרַךְ for יִבְרַךְ Ps. 128. 4.
יִסְעַר " יִסְעַר Hos. 13. 3.
יִתְבַּשֵּׁשׁ " יִתְבַּשֵּׁשׁ Ezek. 26. 21.
יִחַבֵּר עִמָּד " יִחַבֵּר Ps. 94. 20.

3. **PARTICIPLE.** This sometimes, like Piel, omits  $\text{מ}$ ; as לָקַח for מִקְשֵׁשׁ 2 Kings 2. 10; מִאֵל for מִאֵל Ex. 3. 2; מִקְשֵׁשׁ for מִקְשֵׁשׁ Eccl. 9. 12. Other anomalous forms are the following: מִאֵדָם for מִאֵדָם Nah. 2. 3; מִבְּרַךְ Ps. 113. 4; מִנְאֵץ Is. 52. 5.

## PRAXIS ON PUAL.

I was surreptitiously stolen away<sup>1</sup>. He shall be diligently taught<sup>2</sup>. He was taken<sup>3</sup>. Ye (fem.) shall be highly praised<sup>4</sup>. Thou shalt be torn in pieces<sup>5</sup>. They shall be blessed<sup>6</sup>. That which is spoken<sup>7</sup>. Made red<sup>8</sup>. Diligently taught<sup>9</sup>. Grievously oppressed<sup>10</sup>.

## § 45. HIPHIL.

1. **Formation.** The grand characteristic of Hiphil, and that which constitutes the true power of the form, is the  $\text{ח}$  prefixed by means of short  $\text{י}$ ; Yod with long  $\text{י}$  being inserted between the two last radicals, as הִקְשִׁיל. The Yod, however, is not so essential but that it falls away in the flexion of the Preter, leaving Pattah in its

דְּבִיר) 7. בָּרַךְ) 6. טָרַף) 5. הָלַל) 4. לָקַח) 3. לָמַד) 2. נָגַב) 1.  
גָּשַׁח) 10. לָמַד) 9. אָדָם) 8.

place, as **הַקְטָרִי, הַקְטָלָה, הַקְטָרִי, &c.** As usual, the occurrence of the weak letters and the Gutturals modifies the form so as to give rise to the following variety ;

PRST.	INF.	FUT.	IMF.
חֶקֶטֶל	חֶקֶטֶל	יֶחֶטֶל	תֶּחֶטֶל
חֶעֱמִיד	חֶעֱמִיד	יֶעֱמִיד	תֶּעֱמִיד
חֶיָּשׁ (for חֶנָּשׁ)	חֶעֱמִיד	יָיִשׁ	תֶּחָמַע
חֶוֹשִׁיב (for חֶוֹשֵׁב)	חֶעֱמִיד	יֶוֹשֵׁב	תֶּחָשׁ
חֶקִּים (for חֶקוּיִם)	חֶיָּשׁ	יָקִים	תֶּחָסֵב
חֶסֶב (for חֶסְבִּיב)	חֶיָּשׁ	יָסֵב	תֶּחָסֵם
		יֶמְצִיא	תֶּחָסֵב
		יֶגְלֶה	תֶּחְצֵא
	”		תֶּגְלֶה
	חֶוֹשִׁיב		
	חֶקִּים		
	חֶקִּים		
	”		
	חֶסֶב		
	חֶמְצָא		
	חֶמְצִיא		
	חֶגְלָה		
	חֶגְלֹת		

2. *Signification.* The leading idea conveyed by Hiphil is that of *causation*. It properly signifies the *causing* or *permitting*, and sometimes the *declaring* or *pronouncing*, that to be or to be done which is indicated by the primitive Kal ; as, נָחַל *to possess*; הִנְחִיל *to cause to possess* ; כָּתַב *to write*, הִקְהִיתוּ *to cause to write* ; קָטַן *to be small*, הִקְטִין *to make small* ; צַדִּיק *to be just*, הִצְדִּיק *to make just*, i. e. *to esteem or pronounce just, to justify*. In this latter sense it has a close affinity with Piel (§ 40. 2), and in fact the same verb seldom occurs in both forms.

3. The import of Hiphil is somewhat peculiarly modified according as the verb in Kal is transitive or intransitive. (1.) In the former case, it may subordinate to itself *two* accusatives, the first of which depends upon the accessory idea of causation, the second on the idea of the simple verb. In the usual arrangement of words the former of these objects must always be placed first; thus, from רָאָה *to see*, אֶת-עַבְדּוֹ אֶת-נִדְּלֹ, *he causes his servant to*

see his greatness, Deut. 3. 24. from *חָזַל* to possess, to inherit, *הִפְחִיל אֹתָם אֶת-הָאָרֶץ* he makes them to inherit the land, Deut. 3. 28.

(2.) When Kal is neuter, merely denoting a state of being or of intransitive action, Hiphil assumes an active sense and takes after it but one accusative, which depends upon the idea of causation, as *קָרַב* to be near, *הִקְרִיב* to bring near; *נָפַל* to fall, *הִפְחִיל לוֹ* to make the lot to fall, i. e. to cast it; *לָבָן* to be white, *הִלְבִּין* to whiten; *קָדַשׁ* to be holy, *הִקְדִּישׁ* to sanctify; *יָדַע* to know, *הִדְרִיעַ* to cause to know, to inform.

4. A causative verb can be formed from a noun or indeed from any other word; in which the noun itself becomes the involved object of the causative, so that no other object is required; as from *מָטָר* rain, *הִמְטִיר* to make to rain; *שָׁרַשׁ* root, *הִשְׁרִישׁ* to take root; *אֵלֶּי* interjection, *הִלְלֵי* to make wail, to lament; *לַיְלָה* night, *הִלְךָ* to pass the night, *pernoctari*. In the same manner also from a verb without a definite subject (an impersonal); as from *מָר לִי* it is bitter to me, *הִמְרֵה* he makes it bitter to me. Such an Hiphil, however, where the ideal relation is close, may take after it an accusative denoting a different object from the primary one; as *הִאָזִין* properly from *אָזֶן* an ear, yet poetically equivalent to *שָׁמַע* to hear, and used with any accusative. So likewise *הִמְטִיר בָּרֶד* to rain hail.

#### § 46. PARADIGM OF HIPHIL.

##### Preterite.

Fem.	PLURAL.		Fem.	SINGULAR.	
	Com.	Masc.		Com.	Masc.
	הִקְטִירָה		הִקְטִירָה		3 הִקְטִיר
הִקְטִירְתָּ		הִקְטִירְתֶּם	הִקְטִירְתָּ		2 הִקְטִירְתָּ
	הִקְטִירְנָה		הִקְטִירְתִּי		1

##### Infinitive.

הִקְטִיר Const.      הִקְטִיר Abs.

##### Future.

תִּקְטִירְנָה	תִּקְטִירְתֶּם	תִּקְטִיר	3 תִּקְטִיר
תִּקְטִירְתָּ	תִּקְטִירְתִּי	תִּקְטִירְתָּ	2 תִּקְטִירְתָּ
	תִּקְטִיר	תִּקְטִיר	1

##### Imperative.

הִקְטִירְנָה	הִקְטִירְתֶּם	הִקְטִירְתִּי	2 הִקְטִיר
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##### Participles.

מִקְטִירְנָה	מִקְטִירְתֶּם	מִקְטִירְתִּי	מִקְטִיר
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REMARKS.

1. **PRETERITE.** The principal variations from the common form are ranged together in the following list of

*Anomalies.*

חָבַלְמָנוּ for חָבַלְמָנוּ 1 Sam. 25. 7. חָרַבְלָתִי for חָרַבְלָתִי Hos. 11. 3.  
חָגַלְתִּי " חָגַלְתִּי Is. 63. 3. חָדַרְלָתִי Judg. 9. 9. (ח interrog.)  
חָשַׁבְתִּי " חָשַׁבְתִּי Is. 16. 10. חָשַׁלְכֶנָּה Amos 4. 3. (ח, parag.)  
חָשַׁלְתִּי " חָשַׁלְתִּי 1 Sam. 1. 28. חָשַׁלְתִּי Is. 19. 6. (epen. " and ח)

2. **INFINITIVE.** The regular formation inserts Pattah under the characteristic ח in order to distinguish it from the Preter. When any one of the particles in the word בָּבֶלֶט is prefixed, the construct form is always adopted, as לְחַכְרִיחַ, לְחַכְרִיחַ. Otherwise we have the following

*Anomalies.*

חָנַקְנָס for חָנַקְנָס Deut. 15. 4. חָרַנִּיעַ for חָרַנִּיעַ Jer. 59. 34.  
חָנַמִּיר " חָנַמִּיר Neh. 7. 3. חָנַנִּיז " חָנַנִּיז Jer. 50. 34.  
חָשַׁמִּיר " חָשַׁמִּיר Amos 9. 8. חָמַלִּישׁ " חָמַלִּישׁ Jer. 31. 5.  
חָסַר " חָסַר 1 Sam. 15. 23. חָאִירַב " חָאִירַב 1 Sam. 2. 33.  
חָזַרְכַּס " חָזַרְכַּס Ezek. 21. 29. חָזַרְכַּס " חָזַרְכַּס Ezek. 21. 28.  
חָשַׁרִּים " חָשַׁרִּים Jer. 25. 3. חָבַרְדַּ " חָבַרְדַּ Gen. 41. 43.

3. **FUTURE.** The apocopated form with final Tseri is perhaps used as often as the absolute, especially with Vav, as וְיָחַסֵּל. The preformative as usual excludes the characteristic (ח) of the conjugation. The following forms come more or less under the class of

*Anomalies.*

חָאִעֲשֶׂר for חָאִעֲשֶׂר Zech. 11. 5. חָבַסִּיחַ for חָבַסִּיחַ 2 Kings 18. 30.  
חָבַסִּיחַ " חָבַסִּיחַ 1 Sam. 14. 22. חָבַסִּיחַ " חָבַסִּיחַ Judg. 18. 25.  
חָשַׁמִּירָה Gen. 13. 9. (א epenth.)  
חָשַׁלְכֶנָּה Neh. 13. 8. (ח parag.)  
חָשַׁרִּים Ex. 22. 9. (ח parag. and, for ח).  
חָחַרְכַּס Jer. 9. 2. for חָחַרְכַּס.

Verbs of this tense beginning with א frequently omit it, substituting Holem; as אָסִיחַ for אָסִיחַ; אָבִירָה for אָבִירָה; אָחִירָה for אָחִירָה. Others supply its place by Kamets, and sometimes Pattah; as אָחִירָה for אָחִירָה; אָסִיחַ for אָסִיחַ; אָחִירָה for אָחִירָה.

4. **IMPERATIVE.** With ח paragodic the characteristic Hireq occurs, as חָחַרְכַּס Neh. 1. 11. When the third radical is either a Guttural or ר the final vowel is of course Pattah, as חָחַרְכַּס, חָחַרְכַּס.





2. *Signification.* The import of Hophal is almost invariably passive of Hiphil, as *הִשְׁכַּב* to *cause to lie down*, *הִשְׁכַּב* to *be caused to lie down*; *הִמְלִיךְ* to *make a king*, *הִמְלִיךְ* to *be made a king*. The Hoph. of *יָכַל* to *be able*, however, differs not in sense from Kal. When two different objects are dependent on Hiphil, according to § 43. 3, the former of them falls away in Hophal, because the idea of the causative has become passive, but the second object, which is dependent on the simple verbal idea, remains; as *הִרְאָה אֶת-הַתְּמוּנָה* *he was made to see the pattern*, Ex. 25. 40; *הִמְלִיכֵנִי יְרֵחַי שָׁמָּה* *I am made to inherit months of vanity*, Job 7. 3.

§ 48. PARADIGM OF HOPHAL.

*Preterite.*

FLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִשְׁכַּבְתִּי		הִשְׁכַּבְתְּ		הִשְׁכַּבְתָּ 3
הִשְׁכַּבְתְּ		הִשְׁכַּבְתֶּם	הִשְׁכַּבְתִּי		הִשְׁכַּבְתֶּם 2
	הִשְׁכַּבְתֶּנּוּ		הִשְׁכַּבְתִּי		הִשְׁכַּבְתֶּם 1

*Infinitive.*

הִשְׁכַּבְתִּי Const.	הִשְׁכַּבְתִּי Abs.
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*Future.*

הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי 3
הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי 2
הִשְׁכַּבְתִּי		הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי 1

*Imperative.*

(wanting)

*Participles.*

הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי	הִשְׁכַּבְתִּי
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REMARKS.

1. **PRETERITE.** The Preter as before remarked occasionally appears with Kibbuts, instead of Kamets Hateph; as *הִשְׁכַּבְתִּי* for *הִשְׁכַּבְתִּי*. When the first radical is a Guttural, Hateph Kamets (◌◌◌) occupies the place of Sheva; as *הִשְׁכַּבְתִּי*. A special anomaly occurs in *הִשְׁכַּבְתִּי* for *הִשְׁכַּבְתִּי*, Jud. 9. 9, where the ה is at once the characteristic of the conjugation, and also the interrogative particle, as is indicated by the Segol.

2. **IMPERATIVE.** Twice only we find an imperative in Hophal, viz. **הִשְׁקֵב** Ezek. 32. 19; **הִשְׁפֹּךְ** Jer. 49. 8.

3. **PARTICIPLE.** The ה characteristic of the conjugation in one instance remains after the preformative; viz. **מִתְקַדְּשׁוֹת** for **מִתְקַדְּשׁוֹת**, Ezek. 46. 22. In one case we have **הַמְבַדְּלוֹת** for **הַמְבַדְּלוֹת**, Jos. 16. 6.

#### PRAXIS ON HOPHAL.

He was made king<sup>1</sup>. Thou (fem.) shalt be taken<sup>2</sup>. Thou art cast out<sup>3</sup>. They shall be laid<sup>4</sup>. She is to be visited<sup>5</sup>. Incense shall be offered<sup>6</sup>. Twisted<sup>7</sup>. Made to preside over<sup>8</sup>. Corrupted<sup>9</sup>. Made to cleave<sup>10</sup>.

#### § 49. HITHPAEL.

**Formation.** The distinguishing characteristic of Hithpael is the syllable הָה prefixed to the infinitive of Hiel, as Pi. **הִשְׁלַח**, Hithp. **הִתְשַׁלַּח**; **הִתְקַדַּשׁ**, **הִתְקַדְּשׁוּ**; **הִתְקַדְּשׁוּ**, **הִתְקַדְּשׁוּ**. The force of this prefix is reflexive, but the form is distinguished from Niphal by having a far stronger reflexive power, and by its involving the *active* instead of the *passive* sense of the root; so that it is properly a *reflexive intensive form*. The regular form, however, undergoes some remarkable changes in consequence of the affections to which the prefix הָה is subject by virtue of the laws of euphony stated § 24. 5. They are the following:

(1.) When the first radical is a sibilant (§ 4. 2. d.) the ה of the preformative changes places with it, as

ס	—	הִתְסַבֵּל	instead of	הִסְבַּל	from K.	סָבַל
ש	—	הִתְשַׁבֵּב	"	הִשְׁבַּב	"	שָׁבַב
ש	—	הִתְשַׁמֵּר	"	הִשְׁמֵר	"	שָׁמַר
צ	—	הִתְצַדֵּק	"	הִצְדַּק	"	צָדַק

In the latter case (צ) the ה is changed into its cognate ש. This, however, very seldom occurs.

(2.) Before a cognate letter the ה is usually assimilated, as

הִתְדַּבֵּר	instead of	הִדְדַּבֵּר	from	דִּבֵּר
הִתְשַׁדֵּר	"	הִשְׁדַּר	"	שָׁדַר
הִתְחַמֵּם	"	הִחְמַם	"	חָמַם

1) מִלְּפָנָיו. 2) מִלְּפָנָיו. 3) מִלְּפָנָיו. 4) מִלְּפָנָיו. 5) מִלְּפָנָיו. 6) מִלְּפָנָיו. 7) מִלְּפָנָיו.  
8) מִלְּפָנָיו. 9) מִלְּפָנָיו. 10) מִלְּפָנָיו.

(3.) The same usage is occasionally extended to some other letters; as

ז	—	הִזְכֵּר	instead of	הִתְזַכֵּר	from	זָכַר
כ	—	הִכְבֵּד	"	הִתְכַּבֵּד	"	כָּבַד
נ	—	הִנָּבֵא	"	הִתְנַבֵּא	"	נָבֵא
ר	—	הִרְמֵם	"	הִתְרַמֵּם	"	רָמַם
ש	—	הִשְׁוֵם	"	הִתְשַׁוֵּם	"	שָׁוֵם

(4.) The principal forms assumed by Hithpael are therefore as follows:—

PRET.	INF.	FUT.	IMP.
הִתְקַשֵּׁל	Same as Preter.	Same as Pret. with change of preforma- tive;— יִתְקַשֵּׁל &c.	Same as Inf. or Pret.
הִתְקַבֵּד			
הִתְקַוֵּם			
הִתְקַלֵּל			
הִתְקַמֵּר			
הִתְקַמֵּץ			
הִתְקַשֵּׁד			
הִתְקַבֵּר			

2. *Signification.* The primary signification of Hithpael as above intimated is *reflexive*, particularly of Piel, as Pi. קָדַשׁ to *sanctify*, Hithp. הִתְקַדֵּשׁ to *sanctify one's self*; Pi. כָּסַר to *cover or atone for sin*, Hithp. הִתְכַּסֵּר to *make atonement for one's self*. The form has properly greater power than Niphal, even where in other respects it agrees with it; as נָקַם to *revenge one's self*, הִתְנַקֵּם to *revenge one's self with ardor, to be revengeful*, Ps. 8. 3; נָשָׂא to *raise one's self*, הִתְנַשֵּׂא to *raise one's self proudly*, 1 Kings 1. 5. It is sometimes used also in a *reciprocal* sense, הִתְרַאָּה to *continue looking at one another, to linger*, Gen. 42. 1; but more frequently in verbs of *mental emotion*, and with more emphasis than Niphal, as הִתְקַצַּף to *be indignant*, הִתְאָבַל to *lament bitterly*. When derived from an intransitive Kal it expresses like Piel, *zealous spontaneity*, as נָפַל to *fall*, הִתְנַפֵּל to *prostrate one's self continually or earnestly*, Deut. 9. 18; רָצָה to *be loved*, הִתְרַצָּה to *make one's self dearly loved, or to try to make one's self loved*, 1 Sam. 29. 4; thus too from הָנַן to *be merciful*, הִתְהַנֵּן to *try to make another merciful to one, i. e. to implore mercy, to supplicate*. It also imports the *making, showing, or feigning* one's self to be or to do that which the verb in its ground-form signifies, as הִלָּךְ to *be sick*, הִתְהַלָּךְ to *feign one's self sick*; קָשָׁר to *be*

rich, *הַחֲזִיב* to pretend to be rich, to act the rich man; *יָדַל* to be great, *הַחֲזִיל* to carry one's self haughtily.

2. As Niphal reflexive stands properly without an object, so does Hithpael. In two cases only does it show the appearance of subordinating an object to itself; (1) Where the language retains in some reflexive verbs a possible active modification of the idea, as *הִחֲזִיל* to make one's self cunning, hence to cheat one, Gen. 37. 18; *הִחְבֹּן* to be deeply attentive, to observe, used poetically with an object, Ps. 119. 95, *I will deeply consider (אֲחֲבֹן) thy testimonies.* (2) Where the idea is that of a *mediate reflexion* of the action upon the agent, equivalent to the middle voice in Greek; as *הִחֲזִיל* to inherit (something) for one's self, to take possession of, Num. 33. 54. Is. 52. 2; *הִחֲפִּזוּ אֶת-הַחֲזָמִים* they stripped themselves of the rings, Ex. 32. 3. Comp. other examples, Is. 14. 2, Josh. 18. 5, Lev. 25. 46.

3. Hithpael, like Niphal, occasionally, though very rarely, assumes a merely passive signification, as *הִשְׁתַּחֲוָה* to be observed, Mic. 6. 16; *הִשְׁתַּחֲבֹה* to be forgotten, Eccl. 8. 10, but in this place only; usually *נִשְׁכַּח*.

4. Where the rarer intensive forms occur in Piel, Hithpael for the most part conforms to them; as *יָצַח* to direct, *הִחְבֹּן* to erect one's self, also to be founded; *קִיַּם* to raise, *הִתְקַיַּם* to raise one's self; *לָהַל* to shake, *הִתְהַלַּל* to move violently. Many verbs, especially of the class which repeat the whole root, are developed only in the reflexive form, as *הִתְחַמַּח* to suffer one's self to be delayed; *הִשְׁתַּחֲשֵׁחַ* to run to and fro among one another; *הִתְחַרַּר* to be enraged, and the very frequent *הִשְׁתַּחֲוּהוּ* to prostrate one's self, to worship.

### § 50. PARADIGM OF HITHPAEL.

#### Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִתְקַשְׁלוּ		הִתְקַשְׁלָה		הִתְקַשֵּׁל 3
הִתְקַשְׁלֹתֶיךָ		הִתְקַשְׁלֹתֵם	הִתְקַשְׁלֹתִי		הִתְקַשְׁלָה 2
	הִתְקַשְׁלוּ			הִתְקַשְׁלֹתֶיךָ	1

#### Infinitive.

הִתְקַשֵּׁל Const. (wanting) Abs.

*Future.*

הִתְקַשַּׁלְתִּי	יִתְקַשַּׁלְתָּ	תִּתְקַשַּׁלְתָּ	3 יִתְקַשַּׁל
הִתְקַשַּׁלְתָּ	תִּתְקַשַּׁלְתָּ	יִתְקַשַּׁלְתָּ	2 תִּתְקַשַּׁל
	נִתְקַשַּׁל		1 אִתְקַשַּׁל

*Imperative.*

הִתְקַשַּׁלְתִּי	תִּתְקַשַּׁלְתָּ	יִתְקַשַּׁלְתָּ	2 הִתְקַשַּׁל
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*Participles.*

מִתְקַשַּׁלְתָּ	מִתְקַשַּׁלִּים	מִתְקַשַּׁלָּה	מִתְקַשַּׁל
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## REMARKS.

**PRETERITE.** As there are several variations from the common form which are not to be explained by any general principle, it will be sufficient to class them together under the usual head of

*Anomalies.*

- הִתְחַבְּרָה Deut. 29. 19. (, on account of Dag. rejected).  
הִתְחַבְּרָה 2 Chron. 13. 7. (Pattah instead of Tseri).  
אֶתְחַבֵּר 2 Chron. 20. 35, 37. (for הִתְחַבֵּר by Chaldaism).  
נִכְפַּר Deut. 21. 8. (comp. of Niph. נִכְפַּר and Hiph. הִתְכַּפֵּר).  
הִתְשַׁח Is. 34. 6. (comp. of Hoph. and Hith. for הִתְשַׁח).  
הִתְקַדְּשִׁי Ezek. 38. 23. (Hireq instead of Pattah).  
הִתְנַדְּלִיתִי Ibid. (Id.).  
הִתְחַמְּתִי Ezek. 5. 13. (syncope of ה for הִתְחַמְּתִי).  
הִתְפַּקְדִּי Num. 1. 47 for הִתְפַּקְדִּי (, borrowed from Hoph).  
הִתְפַּלְשִׁי Jer. 25. 16. (the Holem derived from Pual).  
תִּתְאֶמְרִי Is. 61. 6. for תִּתְאֶמְרִי (by commut. of י for א).  
הִתְעַבֵּב Lev. 13. 55, 56, for הִתְעַבֵּב (ז in preform. for י).  
הִתְאָזַר Ps. 93. 1. (Kamets instead of Pattah on account of pause accent).  
הִתְחַלֵּקְנוּ Gen. 6. 9. (Segol on account of Mak, following).  
הִתְחַלְּכוּ Ps. 12. 9. (with : paragogic).

**2. INFINITIVE.** Scarcely any other irregularity than the insertion of Kamets for Pattah on account of Dagesh omitted; as

- הִתְפַּאֵר Is. 60. 21. הִתְחַלֵּל Num. 32. 19. (no compensation).  
הִתְאָזַר Job 2. 8.

**3. FUTURE.** Of the regular form it is unnecessary to speak. The following are the

*Anomalies.*

- אֶחָדָם Ps. 119. 52. (Segol instead of Kam. to avoid concurrence of Kamets, and Kamets instead of Pattah on account of pause accent).  
 אֶחָדָם Is. 49. 3. (Kamets compens. of Dag. omitted).  
 אֶחָדָם Ps. 18. 24. (transpos. of ה and ו accord. to § 49. 1.)  
 אֶחָדָם Ps. 119. 45. (with paragodic ה).  
 אֶחָדָם Prov. 25. 6. (with final Pat. on account of ר).  
 אֶחָדָם 2 Sam. 22. 26. (final Kam. on acc. of pause accent.)  
 אֶחָדָם Ps. 18. 26. (ה assimilated and ך on account of pause, for אֶחָדָם).  
 אֶחָדָם 2 Sam. 22. 27. (explanation same as preceding).  
 אֶחָדָם Ex. 2. 4. for אֶחָדָם (form entirely anomalous).  
 אֶחָדָם Num. 33. 54. (final ך on account of pause accent, and ך to prevent concurrence of Kamets).  
 אֶחָדָם Num. 1. 18. (Dag. omitted).  
 אֶחָדָם Jer. 46. 8. for אֶחָדָם.

4. PARTICIPLE. The Participle follows the analogy of the other parts of the verb in its

*Anomalies.*

- מִתְחַבֵּר Is. 65. 16. (Kamets instead of Pattah on account of ר; so also with Gut.)  
 מִתְחַבֵּר Lev. 14. 7. (characteristic ה assimilated).  
 מִתְחַבֵּר 1 Sam. 23. 19. (ה and ס transposed).  
 מִתְחַבֵּר Ruth 1. 18. (Segolate form of Part).  
 מִתְחַבֵּר Ex. 9. 24. (Id.)

## P R A X I S O N H I T H P A E L .

Ye shall make yourselves to possess<sup>1</sup>. He made or showed himself strong<sup>2</sup>. They (fem.) shall assiduously walk<sup>3</sup>. Ye have sanctified yourselves<sup>4</sup>. They shall show themselves rich<sup>5</sup>. They feigned themselves, ambassadors<sup>6</sup>. They presented themselves to be mustered or reviewed<sup>7</sup>. Thou hast supplicated<sup>8</sup>.

1) הָיָה. 2) הָיָה. 3) הָיָה. 4) הָיָה. 5) הָיָה. 6) הָיָה. 7) הָיָה. 8) הָיָה.

PARADIGM OF REGULAR VERBS.

PAST TENSES.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	חִקְטִיר	חֻקְטַל	חִתְקַטֵּל
3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	חִקְטִירָה	חֻקְטַלָה	חִתְקַטְּלָה
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	חִקְטִירְתָּ	חֻקְטַלְתָּ	חִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	חִקְטִירְתְּ	חֻקְטַלְתְּ	חִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	חִקְטִירְתִּי	חֻקְטַלְתִּי	חִתְקַטַּלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	חִקְטִירוּ	חֻקְטַלוּ	חִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	חִקְטִירְתֶּם	חֻקְטַלְתֶּם	חִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	חִקְטִירְתֶּן	חֻקְטַלְתֶּן	חִתְקַטַּלְתֶּן
1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	חִקְטִירְנוּ	חֻקְטַלְנוּ	חִתְקַטַּלְנוּ
INFINITIVE.							
<i>Absol.</i>	קָטוּל	חֻקְטַל	קָטַל	קָטַל	חִקְטִיר	חֻקְטַל	
<i>Constr.</i>	קָטֹל	חֻקְטֹל	קָטֹל	קָטֹל	חִקְטִירֹל	חֻקְטֹל	חִתְקֹל
FUTURE.							
<i>Sing.</i> 3 m.	יִקְטֹל	יִקְטָל	יִקְטֹל	יִקְטֹל	יִחְטִיר	יִחְטָל	יִחְטָל
3 f.	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּקְטֹל	תִּחְטִיר	תִּחְטָל	תִּחְטָל
2 m.	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּקְטֹל	תִּחְטִיר	תִּחְטָל	תִּחְטָל
2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּחְטְרִי	תִּחְטְלִי	תִּחְטְלִי
1 c.	אֶקְטֹל	אֶקְטָל	אֶקְטֹל	אֶקְטֹל	אֶחְטִיר	אֶחְטָל	אֶחְטָל
<i>Plur.</i> 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִחְטִירוּ	יִחְטְלוּ	יִחְטְלוּ
3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּחְטְרֶנָּה	תִּחְטְלֶנָּה	תִּחְטְלֶנָּה
2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּחְטְרוּ	תִּחְטְלוּ	תִּחְטְלוּ
2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּחְטְרֶנָּה	תִּחְטְלֶנָּה	תִּחְטְלֶנָּה
1 c.	נִקְטֹל	נִקְטָל	נִקְטֹל	נִקְטֹל	נִחְטִיר	נִחְטָל	נִחְטָל
IMPERATIVE.							
<i>Sing.</i> 2 m.	קָטֹל	חֻקְטָל	קָטֹל		חִקְטֹל		חִתְקָל
2 f.	קָטְרִי	חֻקְטְרִי	קָטְרִי		חִקְטְרִי		חִתְקְרִי
<i>Plur.</i> 2 m.	קָטְלוּ	חֻקְטְלוּ	קָטְלוּ		חִקְטְרוּ		חִתְקְרוּ
2 f.	קָטְלֶנָּה	חֻקְטְלֶנָּה	קָטְלֶנָּה		חִקְטְלֶנָּה		חִתְקְלֶנָּה
PARTICIPLE.							
<i>Active.</i>	קָטֹל		מִקְטָל		מִחְטִיר		מִחְטָל
<i>Passive.</i>	קָטוּל	נִקְטָל		מִקְטָל		מִחְטָל	



## § 51. UNUSUAL CONJUGATIONS.

1. The names and the origin of these infrequent verbal forms are stated §§ 31. 4, and 32. 7. They are for the most part *intensive* in their import, and therefore have a stronger analogy with Piel both in signification and flexion than with any other part of the verb. And as Piel gives rise to its reflexive Hithpaël, so several of these have also a reflexive form characterized by the preformative הָ. Those of the most frequent occurrence are Poël, Poal, and Hithpoël, of which see the forms and mode of flexion in subsequent paradigms. In signification they are often, like Piel, causative of Kal, and sometimes merely tantamount to it; as הָקַם and וָקַם *to give laws*. In case Piel is used they are sometimes of the same signification; as רָצַץ and רָצַץ *to oppress*. Oftener however they are varied by marked shades of difference; as סָבַב *to turn one's self*, סָבַב *to go round, to encompass*; הָנִיךְ *to make gracious*, הָנִיךְ *to compassionate*; שָׁרַשׁ *to eradicate*, שָׁרַשׁ *to take root*.

2. PILEL, PULAL, AND HITHPALEL. The characteristic of these conjugations is the doubling of the last radical, with an intervening Tseri or Pattah, according to the analogy of Piel or Pual; as קָטַל, קָטַל, קָטַל. Examples in the regular verbs are שָׁמַט *to be quiet*, רָצַח *to be green*, אָמַל (pass.) *to be withered*, of none of which do the original roots שָׁמַט, רָצַח, אָמַל occur, yet נָפַל *to be fallen* is met with, Ezek. 28. 23. The most frequent use of these conjugations is in verbs Ayin Vav in place of Piel and Hithpaël.

3. PILPEL, POLPAL, PEALAL, PEOLEL, AND TIPHEL. Of these very unfrequent conjugations, of which the general import is *intensive*, and which are in fact for the most part mere substitutes for the Dageshed conjugations, it will be sufficient barely to exhibit the forms; viz. סָבַב, סָבַב, סָבַב (or סָבַב), קָטַל, קָטַל, קָטַל. In flexion they conform to general analogy.

## CHAPTER VI.

## § 52. VERBS WITH GUTTURALS.

1. From the nature of the Guttural letters as described § 25, they cannot but produce a marked effect upon the forms that arise from the flexion of the words to which they belong. Consequently, having a mode of vowel-pointing peculiar to themselves, verbs including one or more of this class of letters in their roots exhibit

several striking variations from the model given in the paradigm of קָטַל. As these variations, however, are confined to the *vowels* and do not affect the *radical letters*, verbs with Gutturals are not to be accounted *irregular*—a term applied exclusively to those verbs some of whose radicals are either dropped, assimilated, or become quiescent, and even then to be understood in the qualified sense stated § 31. 6.

2. It will be borne in mind that of the Gutturals א and ה are also classed among the Quiescents § 26. 1; but here they come under consideration only in the former character, i. e. as *consonants*. Such is א *usually* when standing as the first radical of a word as אָמַר, and *almost always* as the second, as שָׁמַר, but as the third it *quiesces in all cases*, as מִצָּא. Again, ה quiesces only as last radical; as first or second it is always a consonant.

3. Guttural verbs therefore are of three kinds:

- (1.) Those whose first radical is a Guttural, as עָמַד.
- (2.) Those whose second radical is a Guttural, as זָעַק.
- (3.) Those whose third radical is a Guttural, as שָׁמַע.

#### I. Verbs whose first Radical is a Guttural.

##### § 53. VERBS ב" GUTT. (עָמַד).

1. The peculiarities of the vowel-pointing are principally these:—Where the first radical would analogically have *simple* Sheva these verbs are usually distinguished by *composite* Sheva; as Inf. עָמַד (reg. form עָמַד); אָסַף (אָסַף); אָמַרְתָּ (אָמַרְתָּ). The preformative letters in this case either take the short vowel which corresponds with the composite Sheva, according to § 25. 4, as Inf. K. עָמַד, Fut. יֵעָמַד; אָסַף, יֵאָסַף; or, if the Guttural, as often happens, should assume *simple* Sheva, the preformative takes the same vowel under it as it would have done had the *composite* Sheva been employed; as, Niph. נִעָמַד instead of נָעַמַד; Hiph. Fut. יִעָמְדִי instead of יֵעָמְדִי. The former is called the *smooth*, the latter the *rough enunciation*.

2. In the Inf., Imp. and Fut. Niph., where the first radical should properly be doubled (יָקַטַל, הָקַטַל), the doubling is dispensed with, and the preformative vowel lengthened into Tseri; as הָאָמַר, יִעָבֵר. For an explanation of such forms as יֵעָמְדִי, יִעָמְדִי, יִעָמְדִי, &c. See § 25. 5..

PARADIGM OF VERBS D<sup>h</sup> GUTTURAL.

PRESENTS.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	עִמַּד	נִעְמַד	עִמַּד	עִמַּד	הִעְמִיד	הִעְמַד	הִתְעַמַּד
3 f.	עִמְדָּה	נִעְמְדָה			הִעְמִידָה	הִעְמַדָה	
2 m.	עִמְדָּתָה	נִעְמְדָתָה	&c.	&c.	הִעְמִידָתָה	הִעְמַדָתָה	&c.
2 f.	עִמְדָּתֶיךָ	נִעְמְדָתֶיךָ			הִעְמִידָתֶיךָ	הִעְמַדָתֶיךָ	
1 c.	עִמְדָּתִי	נִעְמְדָתִי			הִעְמִידָתִי	הִעְמַדָתִי	
<i>Plur.</i> 3 c.	עִמְדוּ	נִעְמְדוּ			הִעְמִידוּ	הִעְמַדוּ	
2 m.	עִמְדֶּם	נִעְמְדֶם			הִעְמִידֶם	הִעְמַדֶם	
2 f.	עִמְדֶינָה	נִעְמְדֶינָה			הִעְמִידֶינָה	הִעְמַדֶינָה	
1 c.	עִמְדֵנוּ	נִעְמְדֵנוּ			הִעְמִידֵנוּ	הִעְמַדֵנוּ	
<b>INFINITIVE.</b>							
<i>Absol.</i>	עִמֹּד	הִעְמֹד	עִמֹּד	עִמֹּד	הִעְמִיר	הִעְמַד	
<i>Constr.</i>	עִמֵּד	הִעְמִיד	עִמֵּד	עִמֵּד	הִעְמִיר	הִעְמַד	הִתְעַמֵּד
<b>FUTURE.</b>							
<i>Sing.</i> 3 m.	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמִיר	יִעְמַד	יִתְעַמַּד
3 f.	תִּעְמַד	תִּעְמַד			תִּעְמִיר	תִּעְמַד	
2 m.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	&c.	&c.	תִּעְמִיר	תִּעְמַדְתָּ	
2 f.	תִּעְמַדְתְּ	תִּעְמַדְתְּ			תִּעְמִירִי	תִּעְמַדְתְּ	
1 c.	אֶעְמַד	אֶעְמַד			אֶעְמִיר	אֶעְמַד	
<i>Plur.</i> 3 m.	יִעְמְדוּ	יִעְמְדוּ			יִעְמִירוּ	יִעְמַדוּ	
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה			תִּעְמִירְנָה	תִּעְמַדְנָה	
2 m.	תִּעְמַדְתֶּם	תִּעְמַדְתֶּם			תִּעְמִירוּ	תִּעְמַדְתֶּם	
2 f.	תִּעְמַדְתֶּינָה	תִּעְמַדְתֶּינָה			תִּעְמִירְנָה	תִּעְמַדְתֶּינָה	
1 c.	נִעְמַד	נִעְמַד			נִעְמִיר	נִעְמַד	
<b>IMPERATIVE.</b>							
<i>Sing.</i> 2 m.	עִמֵּד	הִעְמִיד	עִמֵּד		הִעְמִיר		הִתְעַמֵּד
2 f.	עִמְדִי	הִעְמִירִי			הִעְמִירִי		
<i>Plur.</i> 2 m.	עִמְדוּ	הִעְמִירוּ	&c.		הִעְמִירוּ		&c.
2 f.	עִמְדֶינָה	הִעְמִירְנָה			הִעְמִירְנָה		
<b>PARTICIPLE.</b>							
<i>Active.</i>	עֹמֵד		מְעִמֵּד		מְעִמֵּד		מְתַעֲמֵד
<i>Passive.</i>	עֹמֵד	נִעְמֵד		מְעִמֵּד		מְעִמֵּד	

## REMARKS.

## KAL.

1. **PRETERITE.** The Preter presents no special anomalies. We find *הִירִיחַ* Deut. 9. 24, and with *ו*, *וְהִירִיחַ* Gen. 3. 5.

2. **INFINITIVE.** In verbs whose first radical is *א*, the Construct generally has the pointing of *אָכַל*, especially when receiving the prefix-prepositions, which are consequently pointed like the preformatives of the future; *לֵאכֹל*, *בֵּאכֹל*, *מֵאכֹל*. Inf. Fem. *מֵאֲכֹלָה*, whence *מֵאֲכֹלָהּ*.

3. **FUTURE.** This tense has two forms, final *o* and *a*. When the final vowel is Holem the preceding vowels are generally (· · ·); as *יִרְעֶה*, *יִרְעֶהוּ*, *יִרְעֶהוּ*; but when it is Pattah they are usually (· · ·); as *יִרְעֶהוּ*, *יִרְעֶהוּ*. Yet such forms as *יִרְעֶהוּ*, *יִרְעֶהוּ* do occur; as also once in pause *יִרְעֶהוּ*. The two forms (· · ·) and (· · ·) are sometimes interchanged in the Fut. of the same verb; as *יִרְעֶהוּ* and *יִרְעֶהוּ*. The Gutturals not unfrequently take *simple* Sheva; as *יִרְעֶהוּ*, *יִרְעֶהוּ*. With affirmatives verbs of this class conform to the regular model; as *יִרְעֶהוּ*, *יִרְעֶהוּ*. As the punctuation (· · ·) is somewhat shorter than (· · ·), so the first is sometimes put for the second, where a more rapid enunciation is required; as *יִרְעֶהוּ*, but with *ו*, *יִרְעֶהוּ*.

*Anomalies.*

<i>יִרְעֶהוּ</i> for <i>יִרְעֶהוּ</i> Ruth 2. 8.	<i>יִרְעֶהוּ</i> for <i>יִרְעֶהוּ</i> Deut. 13. 3.
<i>יִרְעֶהוּ</i> " <i>יִרְעֶהוּ</i> Ps. 69. 21.	<i>יִרְעֶהוּ</i> " <i>יִרְעֶהוּ</i> Prov. 14. 3.
<i>יִרְעֶהוּ</i> " <i>יִרְעֶהוּ</i> Ex. 20. 4.	

§ 54. *Special Remarks on the Future of Verbs מ"א.*

1. The five following verbs *אָכַל*, *אָבַד*, *אָמַר*, *אָמַח*, *אָמַח*, it has been customary with grammarians to consider as forming a class altogether distinct from that above given, denominated Pe Guttural. The reason of this distinction was founded upon the fact that the *א* in the Fut. of these verbs appears as a *Quiescent* with *o* instead of a *Guttural*, as *יִאֲכַל*, *יִאֲבַד*. But as it is only in this single tense that they differ from other מ"א Gutt. verbs, we prefer to adopt the plan of Prof. Nordheimer in ranking them under the general head of Guttural verbs; giving at the same time their peculiar form of inflection in this tense.

*Kal Future.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תֹּאכְלֶנָּה		יֹאכְלוּ	תֹּאכְלִי		יֹאכֵל 3
תֹּאכְלֶנָּה		תֹּאכְלוּ	תֹּאכְלִי		תֹּאכֵל 2
	נֹאכְלִי			נֹאכֵל	

2. The above is the usual form taken by Fut. Kal of these five verbs, in which we find final *e* instead of *o* merely for euphony's sake. Occasionally, however, the second radical takes *a*, e. g. תֹּאכֵל Gen. 2. 17, תֹּאכֵר Deut. 22. 3, יֹאכֵר Job 3. 3. Some of the other א"א verbs partake of the peculiarities of these, e. g. אָחַז Fut. יֹאחֲזוּ 1 Kings 6. 10., יֹאחֲזוּ 2 Sam. 2. 21, וַיֹּאחֲזוּ 6. 6, וַיֹּאחֲזוּ Is. 13. 8, Jer. 13. 21; אָסַף Fut. אֶסְפֶּה Mic. 2. 12, יִסְפוּ 2 Sam. 6. 1, Ps. 104. 29, for יֹאסְפוּ, in both of which instances א is omitted; so also תִּמְרֵר 2 Sam. 19. 14, for תִּמְרֵר, תִּמְרֵר 1 Sam. 28. 28. 24, for תִּמְרֵר. Verbs with *e* under the second radical change it into *z* or *ā* on receiving *ו* conversive, e. g. וַיִּזְכֹּר, וַיִּזְכֹּר. Those which have *o* for the first vowel omit the radical א in the first pers. sing., thus אֵכֵל for אֹכֵל; there is also an instance of this omission where the first vowel is *z*, viz. אָחַב Prov. 8. 17, for אֹחַב=אָחַב.

3. IMPERATIVE. Verbs of this class generally exhibit (..) under א, as אֶזְכֹּר Job 38. 3, אֶסְפֶּה Num. 21. 16, אֶחֱזֶה Ex. 4. 4. In the other persons the forms are mostly regular, though we find אֶסְפֶּה Num. 11. 16, עֲרִכָה Job 33. 5, with ה paragodic and fem. sing. חֲשַׁפְרִי Is. 47. 2, אֶחֱזֶה (peculiar) Ruth 3. 15.

## § 55. NIPHAL.

1. The form exhibited in the paradigm is the usual one, though that with the rough enunciation is by no means unfrequent, as נִחְשֵׁב 1 Kings 10. 21, נִחְשְׁמוּ Joel 1. 18, נִחְרָה Deut. 4. 32, נִחְפְּדָה Josh. 8. 20. In נִחְחֲזוּ Num. 32. 30, Josh. 22. 9, from the verb נִחְחֹז, the char. נ, like the Fut. preformatives of Kal, takes the vowel *o*.

2. INFINITIVE. The common vowel of the first syllable is of the Segol class, as נִחְמֵד, or נִחְמֵד (rough enunc.); but in the Infin. Abs. with final Holem it is Pattah, as נִחְסֹד, נִחְסֹד.

3. FUTURE. The preformative with Tseri, because *ע* rejects the Dagesh. The only anomalies are, תִּרְעָשָׁה for תִּרְעָשָׁה Ex. 25. 31. (with epenth. ר), בִּהְרַג for בִּהְרַג Ezek. 26. 15.

NOTE. The Dageshed conjugations Piel, Pual, and Hithpael are perfectly regular in their mode of inflection ; nothing therefore is required to be said of them.

§ 56. HIPHIL.

1. PRETERITE. The exhibited form with (...) is the common one. We occasionally meet with instances of the rough enunciation, as הָעֲלִים 2 Kings 4. 27, הָחֲסִיר Ex. 18. 6. Vav conversive usually changes (...) into (...) as being shorter, as הָעֲמַדְתָּ Ezek. 29. 7, וְהִצְבַּחְתָּ Jer. 15. 14. Special anomalies are הִצְבַּחְתָּ for הִצְבַּחְתָּ Josh. 7. 7, and הִלֵּל for הִלֵּל Hab. 1. 15.

2. INFINITIVE. The first radical in פ"ע verbs is occasionally omitted and the Pattah of the char. ה lengthened into Kamets, as הָכִיל for הָכִיל Ezek. 21. 33. In the Imp. also א is rejected, and ה takes Tseri, as הָחִיר for הָחִיר Is. 21. 14, Jer. 12. 9. Comp. § 26. 2.

3. FUTURE. Not unfrequently occurs with rough enunciation, as הָחִיר instead of הָחִיר Jer. 32. 6. Occasionally the radical א is omitted in the first pers. sing., and the preformative takes א, as אָכַל for אָכַל Hos. 11. 4.

§ 57. HOPHAL.

1. PRETERITE. Scarcely any deviations from the usual form occur. We meet with הָחִיר (rough enunc.) Job 30. 15, instead of הָחִיר. We find הָעֵלָה for הָעֵלָה Nah. 2. 8. In the Inf. Abs. הָחִיל occurs Ezek. 16- 4, a form *sui generis*.

II. Verbs whose Second Radical is a Guttural.

§ 58. VERBS ע" GUTT. (זעק).

1. Verbs whose *middle* radical is a Guttural are, on this account, subject to analogous variations from the regular form with the foregoing ; as (a) In those persons and forms in which the middle radical would, in other cases, take a *simple* Sheva, it here takes a *composite*, and that for the most part Hateph Pattah (.) ; as רָחַקָה (רָחַקָה) בָּחֲנוּ (בָּחֲנוּ) שָׁחַטָה (שָׁחַטָה). (b) The last syllable of the Future and Imperative has for the most part Pattah, so that nearly all these verbs belong to those of Fut. א; as Fut. רָחַקָה, Imp. רָחַקָה. The Inf. abs. and const. take Holem ; as רָחַקָה, רָחַקָה.

## PARADIGM OF VERBS ע" GUTTURAL.

PARTESITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<b>Sing. 3 m.</b>	זָעַם	נִזְעַם	בָּרַךְ	בִּרְךָ	הִזְעִים	הִזְעַם	הִתְבָּרַךְ
3 f.	זָעְמָה	נִזְעְמָה	בָּרְכָה	בִּרְכָה		הִזְעְמָה	הִתְבָּרְכָה
2 m.	זָעַמְתָּ	נִזְעַמְתָּ	בָּרַכְתָּ	בִּרְכַּתָּ	&c.	הִזְעַמְתָּ	הִתְבָּרַכְתָּ
2 f.	זָעַמְתְּ	נִזְעַמְתְּ	בָּרַכְתְּ	בִּרְכַּתְּ		הִזְעַמְתְּ	הִתְבָּרַכְתְּ
1 c.	זָעַמְתִּי	נִזְעַמְתִּי	בָּרַכְתִּי	בִּרְכַּתִּי		הִזְעַמְתִּי	הִתְבָּרַכְתִּי
<b>Plur. 3 c.</b>	זָעְמוּ	נִזְעְמוּ	בָּרְכוּ	בִּרְכוּ		הִזְעְמוּ	הִתְבָּרְכוּ
2 m.	זָעַמְתֶּם	נִזְעַמְתֶּם	בָּרַכְתֶּם	בִּרְכַּתֶּם		הִזְעַמְתֶּם	הִתְבָּרַכְתֶּם
2 f.	זָעַמְתֶּן	נִזְעַמְתֶּן	בָּרַכְתֶּן	בִּרְכַּתֶּן		הִזְעַמְתֶּן	הִתְבָּרַכְתֶּן
1 c.	זָעַמְנוּ	נִזְעַמְנוּ	בָּרַכְנוּ	בִּרְכַּנוּ		הִזְעַמְנוּ	הִתְבָּרַכְנוּ
<b>INFINITIVE.</b>							
<b>Absol.</b>	זָעֹם	הִזְעֹם	בָּרוּךְ		הִזְעִים	הִזְעַם	
<b>Constr.</b>	זָעַם	הִזְעַם	בָּרַךְ	בִּרְךָ	הִזְעִים	הִזְעַם	הִתְבָּרַךְ
<b>FUTURE.</b>							
<b>Sing. 3 m.</b>	יִזְעַם	יִזְעַם	יִבְרַךְ	יִבְרַךְ	יִזְעִים	יִזְעַם	יִתְבָּרַךְ
3 f.	תִּזְעַם	תִּזְעַם	תִּבְרַךְ	תִּבְרַךְ		תִּזְעַם	תִּתְבָּרַךְ
2 m.	תִּזְעַם	תִּזְעַם	תִּבְרַךְ	תִּבְרַךְ	&c.	תִּזְעַם	תִּתְבָּרַךְ
2 f.	תִּזְעַמִּי	תִּזְעַמִּי	תִּבְרַכִּי	תִּבְרַכִּי		תִּזְעַמִּי	תִּתְבָּרַכִּי
1 c.	אִזְעַם	אִזְעַם	אִבְרַךְ	אִבְרַךְ		אִזְעַם	אִתְבָּרַךְ
<b>Plur. 3 m.</b>	יִזְעְמוּ	יִזְעְמוּ	יִבְרְכוּ	יִבְרְכוּ		יִזְעְמוּ	יִתְבָּרְכוּ
3 f.	תִּזְעַמְנָה	תִּזְעַמְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה		תִּזְעַמְנָה	תִּתְבָּרַכְנָה
2 m.	תִּזְעַמְּכֶם	תִּזְעַמְּכֶם	תִּבְרַכְּכֶם	תִּבְרַכְּכֶם		תִּזְעַמְּכֶם	תִּתְבָּרַכְּכֶם
2 f.	תִּזְעַמְנָה	תִּזְעַמְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה		תִּזְעַמְנָה	תִּתְבָּרַכְנָה
1 c.	נִזְעַם	נִזְעַם	נִבְרַךְ	נִבְרַךְ		נִזְעַם	נִתְבָּרַךְ
<b>IMPERATIVE.</b>							
<b>Sing. 2 m.</b>	זָעַם	הִזְעַם	בָּרַךְ		הִזְעַם		הִתְבָּרַךְ
2 f.	זָעְמִי	הִזְעְמִי	בָּרְכִי				הִתְבָּרְכִי
<b>Plur. 2 m.</b>	זָעְמוּ	הִזְעְמוּ	בָּרְכוּ		&c.		הִתְבָּרְכוּ
2 f.	זָעַמְנָה	הִזְעַמְנָה	בָּרַכְנָה				הִתְבָּרַכְנָה
<b>PARTICIPLE.</b>							
<b>Active.</b>	זָעֵם		מְבָרֵךְ		מְזַעֵם		מְתְבָרֵךְ
<b>Passive.</b>	זָעוּם	נִזְעַם		מְבֻרָךְ		מְזַעֵם	

REMARKS.

§ 60. KAL.

In the Preter we find שָׁאַלְתָּ for שָׁאַלְתָּ 1 Sam. 1. 21, and שָׁאַלְתָּ for שָׁאַלְתָּ 1 Sam. 22. 13, and in the Future יִשְׁאַל for יִשְׁאַל Gen. 21. 6. The fem. Infinitives follow the usual analogy of Gutturals § 25. 4, as אֲשַׁלֵּחַ, אֲשַׁלֵּחַ, except וְעָמָה Num. 23. 7.

§ 61. PIEL.

The second radical not being capable of receiving its appropriate Dagesh forte, the *i* of the second is lengthened into *e* (§ 25. 8.), as בָּרַךְ for בָּרַךְ; and as וָעַם does not occur in this conjugation, we have with other grammarians adopted בָּרַךְ instead of it. The protraction of the *i*, however, though common before *a* is less so before ה, ח, and ע, as בָּחַן 1 Sam. 28. 23, פָּאָר Is. 60. 7, אָחַר Gen. 34. 19; but שָׁחַר Lev. 14. 48, נָחַח Is. 51. 3, בָּעַר 2 Kings 23. 24. Yet נָאָץ occurs Ps. 10. 3. In the Infin. analogy properly requires the Pattah of the regular form (נָאָץ) to be lengthened into Kamets, as in the paradigm. But before ה and ח it is seldom done; as, שָׁחַח, נָחַח. The remark made above as to the non-protraction of Pattah, applies also to the Future; thus we have יִשְׁחַח, יִנְחַח, יִבְחַח. Both Vav conversive and Makkeph following shorten the last syllable in these words; as יִשְׁחַח, יִנְחַח, יִבְחַח. The same is also the case when a word of one syllable or a word having the tone on the first syllable follows; as יִשְׁחַח, יִנְחַח, יִבְחַח. The Participle sometimes follows the analogy of the Inf. and Fut. in not lengthening the Pattah; as מְשַׁחֵר instead of מְשַׁחֵר.

§ 62. FUAL.

When the second radical is ה, the *u* of the first is retained, as רָחַח Hos. 2. 25, רָחַח Hos. 14. 4, רָחַח Prov. 30. 1.

§ 63. HITHPAEL.

In those persons of the Preter in which the second radical originally has Pattah, but which is lengthened by pause accent into Kamets (§ 22. 2. a.), the Kamets of the first radical is changed into Segol, as נִחַחְתָּ for נִחַחְתָּ Ezek. 5. 13.



## III. Verbs whose Third Radical is a Guttural.

## § 64. VERBS ל" GUTT. (שָׁמַע).

1. Verbs of this class are distinguished mainly by the following peculiarities:—

(a) In cases where the Guttural would properly have a Sheva, viz. before the affirmatives of the Preter, the vowel pointing, contrary to general analogy, is regular; as שָׁמַעְתָּ, שָׁמַעְתִּי, שָׁמַעְתָּם. As an exception to this the 2d pers. sing. fem. through all the forms takes a *Pattah furtive* under the Guttural, as שָׁמַעְתְּ instead of שָׁמַעְתְּ; so שָׁמַעְתְּ, שָׁמַעְתְּ, שָׁמַעְתְּ. Very seldom is the punctuation here like וְשָׁמַעְתְּ Gen. 28. 29, כִּלְעָנֶהוּ Ps. 35. 25.

(b) When the Guttural is preceded by ו, ה, י, impure, it takes *Pattah furtive*; as שָׁמַעְתְּ, שָׁמַעְתְּ, שָׁמַעְתְּ. The Inf. Const. in Kal follows the same analogy, having its Holem, contrary to common usage, immutable; as שָׁמַעְתְּ, לְשָׁמַעְתְּ.

(c) As these verbs have a strong affinity for *Pattah* we find the usual form of the Fut. and Imp. Kal is final *a*; as שָׁמַע, שָׁמַע; שָׁמַע, שָׁמַע. So the Fem. Part. Segol, שָׁמַע for שָׁמַע.

(d) The forms with final Tseri may retain it and put a *Pattah furtive* under the Guttural, as שָׁמַע; or they may substitute a *real Pattah* in their stead, as שָׁמַע. So also שָׁמַע or שָׁמַע.

PARADIGM OF VERBS ל" GUTTURAL.

PRETERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	שָׁמַע	נִשְׁמַע	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
3 f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה		הִשְׁמִיעָה		הִשְׁתַּמְעָה
2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ	&c.	הִשְׁמַעְתָּ	&c.	הִשְׁתַּמַּעְתָּ
2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ		הִשְׁמַעְתְּ		הִשְׁתַּמַּעְתְּ
1 c.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי		הִשְׁמַעְתִּי		הִשְׁתַּמַּעְתִּי
<i>Plur.</i> 3 c.	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁתַּמְעוּ
2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם		הִשְׁמַעְתֶּם		הִשְׁתַּמַּעְתֶּם
2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן		הִשְׁמַעְתֶּן		הִשְׁתַּמַּעְתֶּן
1 c.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ		הִשְׁמַעְנוּ		הִשְׁתַּמַּעְנוּ
INFINITIVE.							
<i>Absol.</i>	שָׁמַעַ	נִשְׁמַעַ	שָׁמַעַ				
<i>Constr.</i>	שָׁמַע	הִשְׁמַע	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
FUTURE.							
<i>Sing.</i> 3 m.	יִשְׁמַע	יִשְׁמַעַ	יִשְׁמַע	יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמֵּעַ
3 f.	תִּשְׁמַעַ	תִּשְׁמַעַ	תִּשְׁמַעַ		תִּשְׁמִיעַ		תִּשְׁתַּמֵּעַ
2 m.	תִּשְׁמַעְתָּ	תִּשְׁמַעְתָּ	תִּשְׁמַעְתָּ	&c.	תִּשְׁמַעְתָּ	&c.	תִּשְׁתַּמַּעְתָּ
2 f.	תִּשְׁמַעְתְּ	תִּשְׁמַעְתְּ	תִּשְׁמַעְתְּ		תִּשְׁמַעְתְּ		תִּשְׁתַּמַּעְתְּ
1 c.	אֶשְׁמַעַ	אֶשְׁמַעַ	אֶשְׁמַעַ		אֶשְׁמִיעַ		אֶשְׁתַּמֵּעַ
<i>Plur.</i> 3 m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ		יִשְׁמִיעוּ		יִשְׁתַּמְעוּ
3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה		תִּשְׁמַעְנָה		תִּשְׁתַּמַּעְנָה
2 m.	תִּשְׁמַעְדוּ	תִּשְׁמַעְדוּ	תִּשְׁמַעְדוּ		תִּשְׁמַעְדוּ		תִּשְׁתַּמַּעְדוּ
2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה		תִּשְׁמַעְנָה		תִּשְׁתַּמַּעְנָה
1 c.	נִשְׁמַעַ	נִשְׁמַעַ	נִשְׁמַעַ		נִשְׁמִיעַ		נִשְׁתַּמֵּעַ
IMPERATIVE.							
<i>Sing.</i> 2 m.	שָׁמַע	הִשְׁמַע	שָׁמַע		הִשְׁמִיעַ		הִשְׁתַּמֵּעַ
2 f.	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי		הִשְׁמִיעִי		הִשְׁתַּמֵּעִי
<i>Plur.</i> 2 m.	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁתַּמֵּעוּ
2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה		הִשְׁמַעְנָה		הִשְׁתַּמַּעְנָה
PARTICIPLES.							
<i>Active.</i>	שֹׁמֵעַ		מִשְׁמָעַ		מְשַׁמֵּעַ		מִשְׁתַּמֵּעַ
<i>Passive.</i>	שָׁמוּעַ	נִשְׁמוּעַ		מִשְׁמוּעַ		מִשְׁמוּעַ	

## CHAPTER VII.

## § 65. IRREGULAR VERBS.

1. We have already remarked (§ 31. 6.) that in denominating certain classes of Hebrew verbs *irregular*, we do not affix to the term the sense of *arbitrary anomalies* in the mode of flexion. The variations from the normal paradigm are all resolvable into the peculiar properties of certain letters, viz. the Quiescents נ, ח, ר, י, and the Liquid ל, and are in fact the *necessary* results of the affections to which they are, from their very nature, occasionally subject. As these peculiarities have been fully explained in previous parts of the Grammar (§§ 28, 31), it will be superfluous to repeat them here, and we proceed to specify the usual classification of this order of verbs. This is as follows :—

- (1.) Verbs whose first radical is נ, termed נ"ע, as נָגַשׁ.
- (2.) Verbs whose first radical is י, termed י"ע, as יָשַׁב.
- (3.) Verbs whose second radical is ר, termed ר"ע, as בָּרַךְ.
- (4.) Verbs whose second radical is ל, termed ל"ע, as קָלַח.
- (5.) Verbs whose second and third radicals are alike, termed ע"ע, as סָכַב.
- (6.) Verbs whose third radical is מ, termed מ"ל, as מָצַח.
- (7.) Verbs whose third radical is ח, termed ח"ל, as חָלַח.

## I. Verbs whose First Radical is Nun.

## § 66. VERBS נ"ע (נָגַשׁ).

1. The tendency of נ to assimilation has been already adverted to (§ 24. 4.); consequently the distinguishing characteristic of these verbs is, that in all the forms in which נ comes at the end of a syllable it is assimilated to the succeeding letter, and is expressed by a Dagesh forte; as Fut. Kal נָגַשׁ for נִגַּשׁ, Pret. Niph. נָשַׁב for נִשַּׁב, Pret. Hiph. נִתְקַח for נִתְקַח. In addition to this the Inf. Const. and the Imp. usually drop the initial Nun in the manner of verbs Pe Yod, as נָשַׁב for נִשַּׁב; נָשַׁח for נִשַּׁח. In this latter case, however, the Imp.

more commonly takes the paragogic form, as  $\text{נָשָׂה}$  instead of  $\text{נָשָׁ}$ ;  $\text{תָּחַן}$  instead of  $\text{תָּחַ$ . Still these modes very frequently preserve the radical  $\text{נ}$  even when the Fut. assimilates it; as Fut.  $\text{יִנָּקֶה}$ , Imp.  $\text{יִנָּקֶה}$ ; Fut.  $\text{יִנָּחֵץ}$ , Inf.  $\text{יִנָּחֵץ}$ . Where the initial  $\text{נ}$  is dropped the Inf. usually takes a Segolate form in order to distinguish it from the Imperative; as  $\text{נָשָׂה}$ ,  $\text{נָחַץ}$ , from  $\text{נִנָּחֵץ}$  and  $\text{נִנָּקֶה}$ .

2. Of the remaining forms, the Pret., Inf. Abs. and Part. of Kal, all Piel, Pual, and Hithpaël, are entirely regular. It is to be observed, moreover, that verbs Pe Nun whose second radical is a Guttural are generally regular, or in other words exclude the *peculiarities* of this class. Thus  $\text{יִנָּחֵץ}$ ,  $\text{יִנָּחֵל}$ , &c., where the Dagesh compensative being necessarily excluded the  $\text{נ}$  remains. A few cases occur where the  $\text{נ}$  drops out from this class of verbs also; as Niph.  $\text{נָחַס}$  for  $\text{נִנָּחַס}$ ;  $\text{נָחַח}$  for  $\text{יִנָּחַח}$ , but  $\text{תִּנָּחַח}$  2d pers.

3. In Hophal, as in Kal, Niphil and Hiphil, the  $\text{נ}$  is assimilated to the letter following; but the preformative throughout takes  $\text{נ}$  (  $\text{נ}$  ) instead of  $\text{ס}$  (  $\text{ס}$  ) § 47. 1, and 48. 1; as  $\text{נִנָּשָׂה}$  for  $\text{סִנָּשָׂה}$ ,  $\text{נִנָּשָׂה}$  for  $\text{סִנָּשָׂה}$ .

4. The verb  $\text{לָקַח}$  conforms strikingly to the analogy of this class of verbs, its first radical suffering assimilation and rejection in the same manner as  $\text{נ}$ . Thus Imp.  $\text{לָקַח}$  (seldom  $\text{לָקַח}$  Ex. 29. 1),  $\text{לָקַח}$ ,  $\text{לָקַח}$ ,  $\text{לָקַח}$  (seldom  $\text{לָקַח}$  1 Kings 17. 11); Fut.  $\text{יִלָּקַח}$ ; Inf. Abs.  $\text{לִקְחוּ}$ , Const.  $\text{לִקְחוּ}$ , once  $\text{לָקַח}$  2 Kings 12. 9, with Inf.  $\text{לִקְחוּ}$ ; Fut. Hoph.  $\text{יִלָּקַח}$ , but Niph. invariably  $\text{נִלָּקַח}$ .

## PARADIGM OF VERBS י"ד.

PARTERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Habp.
<i>Sing.</i> 3 m.	נָבַשׁ	נִבְשָׁה	נָבַשׁ	נִבְשָׁה	הִבְשִׁיחַ	הִבְשַׁח	הִבְשַׁח
3 f.	נִבְשְׁתָּה	נִבְשְׁתָּה			הִבְשִׁיחַ	הִבְשַׁח	
2 m.	נִבְשַׁתָּה	נִבְשַׁתָּה	&c.	&c.	הִבְשִׁיחַ	הִבְשַׁח	&c.
2 f.	נִבְשַׁתְּהוּ	נִבְשַׁתְּהוּ			הִבְשִׁיחַ	הִבְשַׁח	
1 c.	נִבְשַׁתִּי	נִבְשַׁתִּי			הִבְשִׁיחִי	הִבְשַׁחִי	
<i>Plur.</i> 3 c.	נִבְשְׁוּ	נִבְשְׁוּ			הִבְשִׁיחוּ	הִבְשַׁחוּ	
2 m.	נִבְשַׁתְּכֶם	נִבְשַׁתְּכֶם			הִבְשִׁיחְכֶם	הִבְשַׁחְכֶם	
2 f.	נִבְשַׁתְּנָה	נִבְשַׁתְּנָה			הִבְשִׁיחְנָה	הִבְשַׁחְנָה	
1 c.	נִבְשַׁתִּנוּ	נִבְשַׁתִּנוּ			הִבְשִׁיחֵנוּ	הִבְשַׁחֵנוּ	
INFINITIVE.							
<i>Absol.</i>	נָבַשׁ	הִנְבְּשָׁה	נָבַשׁ	נִבְשָׁה	הִבְשִׁיחַ	הִבְשַׁח	
<i>Constr.</i>	נִבְשָׁה	הִנְבְּשָׁה	נָבַשׁ	נִבְשָׁה	הִבְשִׁיחַ	הִבְשַׁח	הִבְשַׁח
FUTURE.							
<i>Sing.</i> 3 m.	יִבְשֶׁה	יִבְשֶׁה	יִבְשֶׁה	יִבְשֶׁה	יִבְשֶׁה	יִבְשֶׁה	יִבְשֶׁה
3 f.	יִבְשֶׁתָּה	יִבְשֶׁתָּה			יִבְשֶׁתָּה	יִבְשֶׁתָּה	
2 m.	יִבְשֶׁתָּה	יִבְשֶׁתָּה	&c.	&c.	יִבְשֶׁתָּה	יִבְשֶׁתָּה	&c.
2 f.	יִבְשֶׁתְּהוּ	יִבְשֶׁתְּהוּ			יִבְשֶׁתְּהוּ	יִבְשֶׁתְּהוּ	
1 c.	יִבְשֶׁתִּי	יִבְשֶׁתִּי			יִבְשֶׁתִּי	יִבְשֶׁתִּי	
<i>Plur.</i> 3 m.	יִבְשְׁוּ	יִבְשְׁוּ			יִבְשְׁוּ	יִבְשְׁוּ	
3 f.	יִבְשֶׁתְּכֶם	יִבְשֶׁתְּכֶם			יִבְשֶׁתְּכֶם	יִבְשֶׁתְּכֶם	
2 m.	יִבְשֶׁתְּנָה	יִבְשֶׁתְּנָה			יִבְשֶׁתְּנָה	יִבְשֶׁתְּנָה	
2 f.	יִבְשֶׁתְּנָה	יִבְשֶׁתְּנָה			יִבְשֶׁתְּנָה	יִבְשֶׁתְּנָה	
1 c.	יִבְשֶׁתִּנוּ	יִבְשֶׁתִּנוּ			יִבְשֶׁתִּנוּ	יִבְשֶׁתִּנוּ	
IMPERATIVE.							
<i>Sing.</i> 2 m.	בֹּשֶׁה	הִנְבְּשִׁי	בֹּשֶׁה		הִבְשִׁיחַ		הִבְשַׁח
2 f.	בֹּשִׁי	הִנְבְּשִׁי			הִבְשִׁיחִי		
<i>Plur.</i> 2 m.	בֹּשְׁוּ	הִנְבְּשְׁוּ	&c.		הִבְשִׁיחוּ		&c.
2 f.	בֹּשְׁנָה	הִנְבְּשְׁנָה			הִבְשִׁיחְנָה		
PARTICIPLE.							
<i>Active.</i>	נֹבֵשׁ		מִנְבִּישׁ		מִבְּשִׁיחַ		מִבְּשִׁיחַ
<i>Passive.</i>	נִבְשָׁה	נִבְשָׁה		מִנְבִּישָׁה		מִבְּשִׁיחָה	

REMARKS.

§ 67. KAL.

1. INFINITIVE. The usual form of the Const. is נָשָׂא, yet the normal form with נ radical is most frequent, as נָשָׂא Gen. 20. 6, נָשָׂא Prov. 2. 8, נָשָׂא Ezek. 24. 8. In some verbs both forms are used, as נָשָׂא and נָשָׂא; נָשָׂא and נָשָׂא; נָשָׂא and נָשָׂא (contr. for נָשָׂא). Fem. form with suffix נָשָׂא

2. FUTURE. The final vowel in this tense is sometimes Pattah and sometimes Holem, as נָשָׂא, Deut. 15. 2. נָשָׂא Lev. 24. 11, נָשָׂא Gen. 41. 40, נָשָׂא Deut. 28. 30. Some verbs exhibit a twofold form of the Fut. as נָשָׂא and נָשָׂא; נָשָׂא and נָשָׂא. The verb נָשָׂא makes Fut. נָשָׂא.

3. IMPERATIVE. The Imperative, like the Inf. and Fut., frequently drops its radical Nun, though the full regular form is not seldom met with; as נָשָׂא, נָשָׂא, נָשָׂא. The following are the most common apocopated forms; viz. נָשָׂא, נָשָׂא (before Makkeph); נָשָׂא (from נָשָׂא); נָשָׂא. But נָשָׂא Ruth 2. 14, and נָשָׂא Josh. 3. 9, are anomalies.

§ 68. NIPHAL.

1. PRETERITE. The Preter, from its dropping the radical נ and inserting Dagesh, or prolonging the vowel, is identical in form with Piel, and can only be distinguished in many cases by the sense which the context requires; as Niph. and Pi. נָשָׂא, Niph. and Pi. נָשָׂא. One instance occurs with final Holem, נָשָׂא Gen. 17. 26; Part. נָשָׂא Gen. 34. 22. Also once Part. נָשָׂא with suff. נָשָׂא, Deut. 30. 4.

2. INFINITIVE. In the Inf. Abs. we have the following forms; נָשָׂא, Jud. 20. 39, נָשָׂא Ps. 68. 3, נָשָׂא Jer. 32. 4.

§ 69. HIPHIL.

1. PRETERITE. The Nun is sometimes retained, particularly where the second radical is a Guttural, as נָשָׂא Jer. 3. 18.

2. INFINITIVE. Here also we find the נ occasionally retained, as נָשָׂא Ezek. 22. 20, נָשָׂא (נָשָׂא). The form נָשָׂא for נָשָׂא Jer. 31. 5, is irregular.

3. FUTURE. The Tseri termination is by no means of infrequent occurrence here, as נָשָׂא, also נָשָׂא (נ omitted). With Gutturals we have the form נָשָׂא, whence by contraction נָשָׂא, נָשָׂא, נָשָׂא.

A special anomaly is וַיִּזְרַח for וַיִּזְרַח Gen. 25. 29. Also וַיִּבְרִיחוּ for וַיִּבְרִיחוּ Num. 14. 45.

## II. Verbs whose First Radical is Yod.

1. The verbs so denominated may be comprised in three classes, two of which are founded on a difference of origin, the third merely on a peculiar mode of inflection. They are as follows:—

(1) Such as have originally a Vav for their first radical; as וָלַךְ = וָלַךְ.

(2) Such as have their first radical properly Yod; as וָשַׁב.

(3) Such as have their first radical assimilated in the Fut. &c., like verbs Pe Nun, § 66; thus from Pret. Kal. וָצַח the Fut. וָצַח (וָצַח) loses its *radical* (י) and retains only (י) *preformative*, with Dagesh compensative in the next letter.

### § 70. Verbs ע" Yod—1st Class.

(Originally Pe Vav.)

1. The peculiarities of this class are as follows:—

(a) The Future in very many verbs has final *e* (..), in which case the first Yod quiesces in Tseri, but falls out at the same time, as וָשַׁב (וָשַׁב contr. וָשַׁב) from וָשַׁב; וָלַךְ (וָלַךְ contr. וָלַךְ) from וָלַךְ.

(b) The Tseri termination occurs also in the Inf. Const. and Imp., and then the initial (י) drops away by aphæresis; as Inf. וָדַע for וָדַע; Imp. וָשַׁב for וָשַׁב; וָלַךְ for וָלַךְ.

(c) The original Vav appears in Niphil, Hiphil, and Hophal; as Niph. וָשַׁב (וָשַׁב), Hiph. וָשַׁב (וָשַׁב), Hoph. וָשַׁב (וָשַׁב); but in these conjugations it will be observed that it is *quiescent* except in the Inf., Fut. and Imp. of Niphil, where it is moveable; as Inf. וָשַׁב, Fut. וָשַׁב.

NOTE. This original Vav also often discloses itself in *derivative Nouns*, especially such as begin with the formative letters נ or ת; as מוֹדַע, מוֹדַע (from וָדַע and וָדַע); but וָלַךְ and וָרַח (from וָלַךְ and וָרַח) are less frequent.

PARADIGM OF VERBS ב" YOD—CLASS I.

PRETERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	רָשָׁב	נִרְשָׁב	רָשַׁב	רָשַׁב	הוֹרְשִׁיב	הוֹרְשָׁב	הִתְרַשְׁבַּ
3 f.	רָשְׁבָה	נִרְשְׁבָה			הוֹרְשִׁיבָה	הוֹרְשָׁבָה	
2 m.	רָשַׁבְתָּ	נִרְשַׁבְתָּ	&c.	&c.	הוֹרְשִׁיבְתָּ	הוֹרְשָׁבְתָּ	&c.
2 f.	רָשַׁבְתְּ	נִרְשַׁבְתְּ			הוֹרְשִׁיבְתְּ	הוֹרְשָׁבְתְּ	
1 c.	רָשַׁבְתִּי	נִרְשַׁבְתִּי			הוֹרְשִׁיבְתִּי	הוֹרְשָׁבְתִּי	
<i>Plur.</i> 3 c.	רָשְׁבוּ	נִרְשְׁבוּ			הוֹרְשִׁיבוּ	הוֹרְשָׁבוּ	
2 m.	רָשַׁבְתֶּם	נִרְשַׁבְתֶּם			הוֹרְשִׁיבְתֶּם	הוֹרְשָׁבְתֶּם	
2 f.	רָשַׁבְתֶּן	נִרְשַׁבְתֶּן			הוֹרְשִׁיבְתֶּן	הוֹרְשָׁבְתֶּן	
1 c.	רָשַׁבְנוּ	נִרְשַׁבְנוּ			הוֹרְשִׁיבְנוּ	הוֹרְשָׁבְנוּ	
INFINITIVE.							
<i>Absol.</i>	רְשֹׁב						
<i>Constr.</i>	רְשֹׁבָה	רְשֹׁבָה	רְשֹׁב	רְשֹׁב	הוֹרְשִׁיב	הוֹרְשָׁב	הִתְרַשְׁבַּ
FUTURE.							
<i>Sing.</i> 3 m.	רָשַׁב	רִיָּשַׁב	רִיָּשַׁב	רִיָּשַׁב	יִרְשִׁיב	יִרְשָׁב	יִתְרַשְׁבַּ
3 f.	תִּרְשַׁב	תִּרְשַׁב			תִּרְשִׁיב	תִּרְשָׁב	
2 m.	תִּרְשַׁב	תִּרְשַׁב	&c.	&c.	תִּרְשִׁיב	תִּרְשָׁב	&c.
2 f.	תִּרְשַׁבִּי	תִּרְשַׁבִּי			תִּרְשִׁיבִי	תִּרְשָׁבִי	
1 c.	אֶרְשַׁב	אֶרְשַׁב			אֶרְשִׁיב	אֶרְשָׁב	
<i>Plur.</i> 3 m.	רָשְׁבוּ	רִיָּשְׁבוּ			יִרְשִׁיבוּ	יִרְשָׁבוּ	
3 f.	תִּרְשַׁבְנָה	תִּרְשַׁבְנָה			תִּרְשִׁיבְנָה	תִּרְשָׁבְנָה	
2 m.	תִּרְשַׁבוּ	תִּרְשַׁבוּ			תִּרְשִׁיבוּ	תִּרְשָׁבוּ	
2 f.	תִּרְשַׁבְנָה	תִּרְשַׁבְנָה			תִּרְשִׁיבְנָה	תִּרְשָׁבְנָה	
1 c.	נִרְשַׁב	נִרְשַׁב			נִרְשִׁיב	נִרְשָׁב	
IMPERATIVE.							
<i>Sing.</i> 2 m.	רְשֵׁב	הוֹרְשֵׁב	רְשֵׁב		הוֹרְשֵׁב		הִתְרַשְׁבֵּ
2 f.	רְשִׁיבִי	הוֹרְשִׁיבִי			הוֹרְשִׁיבִי		
<i>Plur.</i> 2 m.	רְשִׁיבוּ	הוֹרְשִׁיבוּ	&c.		הוֹרְשִׁיבוּ		&c.
2 f.	רְשִׁיבְנָה	הוֹרְשִׁיבְנָה			הוֹרְשִׁיבְנָה		
PARTICIPLES.							
<i>Active.</i>	רֹשֵׁב		מִרְשֵׁב		מִרְשִׁיב		מִתְרַשְׁבֵּ
<i>Passive.</i>	רְשֹׁב	מִרְשָׁב		מִרְשָׁב		מִרְשָׁב	



## REMARKS.

## § 71. K A L.

1. **FUTURE.** The twofold termination of Tseri and Pattah obtains here, as יִלְכֶּךָ and יִלְכֶּךָ; the latter of course uniformly before the Gutturals. The removal of the tone shortens Tseri into Segol, as אֶלְכֶּךָ לִי, וַיִּשָּׁב. Hireq not unfrequently appears instead of Tseri, as יִשָּׁב יִשָּׁר, יִחַם.

*Anomalies.*

אֶלְכֶּךָ for אֶלְכֶּךָ Mic. 1. 8. תִּלְכֶּךָ for תִּלְכֶּךָ Ezek. 23. 4.  
 אֶשֶׁן " אֶשֶׁן Ps. 13. 14. תִּלְכֶּךָ " תִּלְכֶּךָ Ruth 1. 11.  
 אֶיֶּנֶס " אֶיֶּנֶס Job 72. 44. אֶכֶּל " אֶכֶּל 1 Sam. 5. 16.  
 וִיִּקְרַר " וִיִּקְרַר Ps. 72. 14. וִיִּחַמֶּנּוּ " וִיִּחַמֶּנּוּ or וִיִּחַמֶּנּוּ Gen. 30. 68.  
 נִאֻחַ " נִאֻחַ Gen. 34. 15. וִיִּרְדֶּה Ps. 38. 6, altogether anomalous.  
 וִיִּצָּר } וִיִּצָּר Is. 49. 20, ח par., tone retract.  
 וִיִּצָּר } for וִיִּצָּר Gen. 2. 7. וִיִּחַמֶּנּוּ Gen. 30. 39, masc. י for fem. ח.

2. **INFINITIVE.** The Inf. Abs. is regular. The Inf. Const. seldom appears in any other than the fem. Segolate form, as שִׁבְחָה, רִכְבָּה. Occasionally we meet with another fem. form, as לִדְחָה from דָּחַ; רִלְכָה from רָלַח. With a Guttural Pattah is used of course, as דַּעַח not דַּעַח.

*Anomalies.*

דַּעַח for דַּעַח Prov. 24. 14. Segol for Kamets. Perhaps imperative.  
 לִרְאָה " לִרְאָה 1 Sam. 18. 29.  
 לִלְחָה " לִלְחָה 1 Sam. 4. 19. by contraction.  
 צִאָּח " צִאָּח or צִאָּח Judg. 9. 29.  
 רִבְשָׁה Gen. 8. 7. }  
 רִכְלָה Num. 14. 16, } mixed forms comp. of Inf. Abs. and Const.  
 שׁוּב Jer. 42. 10. (for יִשׁוּב by aphæresis of י).  
 רִבוּשׁ Is. 27. 11, (formed from רִבוּשׁ according to § 26. 5).  
 לִיסוּד Is. 51. 16. (formed from לִיסוּד id.)

3. **IMPERATIVE.** Several verbs here have Pattah, as דַּעַח, חַב, דַּעַח, רִשׁ (Kamets on account of accent). Where the Fut. is Tseri the Imp. usually takes a paragogic ח, as לִכְחַח (לִכְחַח), רִדַּח. When the tone is brought back to the penult, the Tseri is restored, as רִדַּח. From רִחַב we have both חִבַּח (ח parag.) and חִבַּח. With apocope of ח (לִכְחַח) occurs Ruth 1. 11; רִרַּא makes Imper. 2 pers. pl. רִרַּא instead of רִרַּא to distinguish from Fut. 3d. pers. pl. רִרַּא.

§ 72. NIPHAL.

1. **PRETERITE.** The following vary somewhat from the usual form ; נִצְרָתָי (Vav omitted) Ex. 25. 22, for נִצְרָתָי ; נִצְרָתָי 1 Chron. 3. 5 (Dag. euphonic), a compound form from Pu. נִצְרָתָי and Niph. נִצְרָתָי.

2. **INFINITIVE.** The first radical here takes Dagesh by way of compensation for the נ excluded, as the form fully written out would be הִנְצִיטֶשׁ. So הִנְצִיטֶשׁ for הִנְצִיטֶשׁ.

3. **FUTURE.** The Yod is here sometimes retained instead of being exchanged for the original Vav ; as יִצְרָה Ex. 19. 13, יִצְרָה Gen. 8. 12 (with tone retracted). In the first pers. sing. א always has Hireq instead of the usual Segol, as אֶיֶשֶׁב, אֶיֶלֶד instead of אֶשֶׁב, אֵילֶד. With Gutturals the final vowel is, according to analogy, Pattah, as יִצְרָה.

4. **PARTICIPLE.** Anomalies are נִצְרָה Zeph. 3. 18, instead of נִצְרָה ; נִצְרָה Lam. 1. 4, for נִצְרָה ; נִצְרָה Ps. 9. 17.

§ 73. PIEL.

The only exception is in the Future, which preceded by Vav conversive, drops the first of its Yods, and writes it by a Dagesh in the second, as וַיַּעֲשֶׂה Nah. 1. 4, for וַיַּעֲשֶׂה ; וַיַּעֲשֶׂה Lam. 3. 38, for וַיַּעֲשֶׂה.

§ 74. HIFIL.

1. **PRETERITE.** The Vav is sometimes here suppressed, as הִירִישׁ, הִלִּיר ; but rarely the Yod, as הִירִישׁ. Once הִירִישׁ for הִירִישׁ 1 Sam. 21. 2, הִירִישׁ for הִירִישׁ, Zech. 10. 6.

2. **INFINITIVE.** The final vowel is sometimes Tseri, following the apocopate form of the future. Occasionally Yod is inserted with the Tseri, as הִירִישׁ Is. 59. 4. We also meet with הִירִישׁ 1 Sam. 14. 19, for הִירִישׁ ; and with הִירִישׁ Ps. 113. 8, with י paragogio.

3. **FUTURE.** The characteristic of this conjugation (ה) is ordinarily excluded, but in the following cases it is retained :

יִירִישׁ Ps. 116. 6. יִירִישׁ Ps. 28. 7.

יִירִישׁ Neh. 11. 17. יִירִישׁ Ps. 81. 6.

With Vav conversive and retracted tone יִירִישׁ instead of יִירִישׁ (יִירִישׁ). The Vav is sometimes defectively written, as יִירִישׁ for יִירִישׁ. Also א epenthetic inserted, as יִירִישׁ Hos. 7. 12.

4. **IMPERATIVE.** With ה paragogic Hireq is usually retained; as הוֹשִׁיעָהּ (contracted to הוֹשֵׁעַ). The Vav is sometimes retained moveable, as הוֹשֵׁר for הוֹשֵׁר Ps. 5. 9; הוֹצֵא for הוֹצֵא Gen. 18. 17. The margin however in these cases exhibits הוֹשֵׁר and הוֹצֵא.

### § 75. HITHPAEL.

1. This conjugation, like Piel, is regular. The only exceptions worthy of notice are, that it sometimes retains the original Vav, which it uses as moveable instead of Yod, as הוֹתַדֵּעַ instead of הוֹתַדֵּעַ Lev. 5. 5; הוֹתַדֵּעַ instead of הוֹתַדֵּעַ Mic. 6. 2.

### § 76. Verbs ע" Yod—2d Class.

(Originally Pe Yod.)

1. The flexion of this class is marked by the following peculiarities; viz. (a) The Fut. of Kal presents a threefold variety of form; as רִיבֶה, רִיבֵר, and רִיבֵי. Retraction of the tone as usual changes Tseri into Segol, as רִיבֵר. (b) In Hiphil the original Yod remains and quiesces in Tseri, as הוֹרִיבֵי, הוֹרִיבֵי, הוֹרִיבֵי.

2. Niphal, in verbs of this class, does not occur. The Dagesh-ed conjugations are regular throughout; as Piel רִיבֵי, Pual רִיבֵי, Hith. רִיבֵי. Hophal conforms to the model in the preceding class, רִיבֵי. Hiphil alone therefore distinguishes this class from the first class of verbs Pe Yod. For this reason only Kal and Hiphil are given in full.

3. In the Pret. of Hiph: the form is often written defectively, as רִיבֵי instead of רִיבֵי, רִיבֵי. In the Fut. of Hiph. a moveable Yod instead of Yod quiescent sometimes appears, as רִיבֵי Prov. 3. 25, רִיבֵי Hos. 7. 2. The following forms are altogether anomalous; viz. רִיבֵי Job 24. 21, רִיבֵי Is. 15. 2, as also רִיבֵי Ps. 139. 6, Fut. of Kal.

PARADIGM OF D' YOD VERBS—CLASS II.

PRETERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	רָטַב		רָטַב	רָטַב	הִרְטִיב	הוּטַב	הִתְרַטַּב
3 f.	רָטְבָה				הִרְטִיבָה		
2 m.	רָטַבְתָּ		&c.	&c.	הִרְטִיבְתָּ		
2 f.	רָטַבְתְּ				הִרְטִיבְתְּ		
1 c.	רָטַבְתִּי				הִרְטִיבְתִּי		
<i>Plur.</i> 3 c.	רָטְבוּ				הִרְטִיבוּ		
2 m.	רָטַבְתֶּם				הִרְטִיבְתֶּם		
2 f.	רָטַבְתֶּן				הִרְטִיבְתֶּן		
1 c.	רָטַבְנוּ				הִרְטִיבְנוּ		
INFINITIVE.							
<i>Absol.</i>	רְטֹב					הוּטַב	הִתְרַטַּב
<i>Constr.</i>	רָטַב		רָטַב	רָטַב	הִרְטִיב		
FUTURE.							
<i>Sing.</i> 3 m.	יִרְטַב		יִרְטַב	יִרְטַב	יִרְטִיב	יִוְטַב	יִתְרַטַּב
3 f.	תִּרְטַב				תִּרְטִיב		
2 m.	תִּרְטַב		&c.	&c.	תִּרְטִיב	&c.	&c.
2 f.	תִּרְטְבִי				תִּרְטִיבִי		
1 c.	אִירְטַב				אִירְטִיב		
<i>Plur.</i> 3 m.	יִרְטְבוּ				יִרְטִיבוּ		
3 f.	תִּרְטַבְנָה				תִּרְטַבְנָה		
2 m.	תִּרְטְבוּ				תִּרְטִיבוּ		
2 f.	תִּרְטַבְנָה				תִּרְטַבְנָה		
1 c.	נִרְטַב				נִרְטִיב		
IMPERATIVE.							
<i>Sing.</i> 2 m.	רָטַב		רָטַב		הִרְטַב		הִתְרַטַּב
2 f.	רָטְבִי				הִרְטִיבִי		
<i>Plur.</i> 2 m.	רָטְבוּ		&c.		הִרְטִיבוּ		&c.
2 f.	רָטַבְנָה				הִרְטַבְנָה		
PARTICIPLE.							
<i>Active.</i>	רוֹטֵב				מִרְטִיב	מוֹטֵב	מִתְרַטַּב
<i>Passive.</i>	רְטֹב		מִרְטֵב	מִרְטֵב			

## § 77. Verbs ב" Yod—3d Class.

(Assimilating Yod.)

1. The grand peculiarity of these verbs is the assimilation of Yod in the Fut. of Kal, in Niphal, Hiphil, and Hophal, as רָצַח, Niph. נָצַח, Hiph. הִנָּחַח, Hoph. הִנָּחַח. In this respect they plainly conform to the model of ב"נ § 66, and in many cases it is perhaps impracticable to determine whether the original roots of these verbs were of ב"נ or ב"מ class. Four verbs only belong wholly to this class, viz. רָצַח, נָצַח, רָצַע, רָצַע. Five others partake partly of the peculiarities of this, and partly of the other classes, viz. דָּרַח, דָּרַח, רָצַח, רָצַח, רָצַח.

2. As the conjugations Niphal, Hiphil, and Hophal are inflected precisely in the same manner as ב"נ verbs, it will be sufficient to give merely the paradigm of Kal.

## PARADIGM OF ב" YOD VERBS—CLASS III.

*Preterite.*

PLURAL.				SINGULAR.	
Am.	Com.	Masc.	Fem.	Com.	Masc.
	רָצַחַם		רָצַחְתִּי		רָצַח 3
רָצַחְתֶּם		רָצַחְתֶּם	רָצַחְתִּי		רָצַחַת 2
	רָצַחְנוּ			רָצַחְתִּי	1

*Infinitive.*

Abs. רָצַחַת

*Future.*

תָּרָצַחְנוּ	תָּרָצַחְתִּי	תָּרָצַחְתִּי	תָּרָצַח 3
תָּרָצַחְתֶּם	תָּרָצַחְתֶּם	תָּרָצַחְתִּי	תָּרָצַח 2
	תָּרָצַח		תָּרָצַח 1

*Imperative.*

(wanting)

*Participles.*

רָצַחְתִּי	רָצַחְתֶּם	רָצַחְתִּי } רָצַחְתִּי }	רָצַח Act.
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## III. Verbs whose Second Radical is Yod.

## § 78. VERBS ר"ע (בין).

1. These verbs have so close an analogy with the ensuing class (ר"ע § 80), that many of the older grammarians, as Buxtorf, Al-

ting, Danz, Simonis, and others, maintained that they ought not to be considered as constituting a distinct species. They accounted for such forms as בְּרִנָּה, בְּרִנָּה, &c., by supposing that they were of the Hiph. conjugation of ר"ע verbs, of which the characteristic ה had somehow suffered aphæresis; thus making the above forms equivalent to הִבְרִינָה, הִבְרִינָה. This is also the theory of Ewald. Prof. Nordheimer, on the contrary, adopts the conclusion that the medial Yod does not form an essential part of the root, which consists of two strong immutable consonants, containing the fundamental idea of the verb; but that between these the weak letter י is inserted to complete the usual trilateral form. As the true theory respecting this class of roots is yet involved in considerable uncertainty, we shall content ourselves, without attempting a decision, with the simple exhibition of the paradigm of Kal, leaving the others to be collected from that of קים.

PARADIGM OF THE KAL CONJUGATION OF VERBS ר"ע.

*Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	בָּנָה		בָּנָה		בָּן 3
בָּנָה		בָּנָה	בָּנָה		בָּנָה 2
	בָּנָה		בָּנָה		1
OR					
	בָּרְנָה		בָּרְנָה		בָּרְן 3
בָּרְנָה		בָּרְנָה	בָּרְנָה		בָּרְנָה 2
	בָּרְנָה		בָּרְנָה		1

*Infinitive.*

בִּין Const.      בִּין Absol.

*Future.*

תִּבְרִינָה	תִּבְרִינָה	תִּבְרִינָה	תִּבְרִי 3
תִּבְרִינָה	תִּבְרִינָה	תִּבְרִינָה	תִּבְרִי 2
	תִּבְרִי.		תִּבְרִי 1

*Imperative.*

_____	בְּרִי	בְּרִי	בִּין 2
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*Participles.*

_____	_____	_____	בִּין
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## REMARKS.

## § 79. KAL.

1. **PRETERITE.** In the three verbs בָּרַב, בָּרַב, בָּרַב the Preter has Yod with Hireq instead of usual form, and where this is the case the epenthetic ו is inserted before the formative suffixes beginning with a consonant, as בָּרַבְתִּי, בָּרַבְתָּ, בָּרַבְתֶּם. All the other cases of the Preter conform to that of verbs ו"ע.—In the Part. beside the usual form בָּרַב, we meet once with בָּרַבְתִּי, Neh. 13. 21, also once with regular מוֹרֵב from מוֹרֵב.

2. **FUTURE.** This corresponds in all respects to Fut. Hiph. of verbs ו"ע, as is evident from the paradigm. So also in the apocopated forms, as בָּרַבְתִּי, בָּרַבְתָּ, בָּרַבְתֶּם. Pattah for Tseri appears with the Gutturals, as בָּרַבְתִּי, and also in pause, as בָּרַבְתִּי.

## IV. Verbs whose Second Radical is Vav.

## § 80. VERBS ו"ע (קִים).

1. To this class belong all those verbs whose second radical is ו, and whose root throughout in Kal, Niphal, Hiphil and Hophal, becomes by contraction *monosyllabic*; as orig. קָם, contr. Kal קָם, Niph. קָם, Hiph. קָם, Hoph. קָם. The law of contraction here depends upon the principles stated § 26. I. 1–4, in respect to ו and ו. From what is there said it appears that where the vowel under ו or ו is peculiarly important, as is the final vowel of every trilateral root, § 31. 2, it then remains with elision of the weak ו or ו, yet so far modified, that a short vowel is changed into its corresponding long, just as if two vowels had coalesced; thus קָם (§ 26. II. 4.) is changed into קָם; מָרַח into מָרַח; מָרַח into מָרַח. This long vowel, however, in the 2d and 1st pers. pret. is again shortened, as קָמְתִּי, קָמְתָּ, קָמְתֶּם.

2. The preformatives of the Future of Kal, Preter of Niph., and of the whole of Hiph. and Hoph. consisting of a simple syllable before the monosyllabic root, arise from the normal formation according to the principles stated §§ 8. 3, and 27. 7, as קָמְתִּי for קָמְתִּי, קָמְתָּ for קָמְתָּ, קָמְתֶּם for קָמְתֶּם.

3. In the Pret. of Niph. and Hiph. the semi-vowel ו is inserted before the affirmative of the first and second person, in order to avoid a certain hardness of enunciation inseparable from the regular form, as קָמְתִּי instead of קָמְתִּי, קָמְתָּ instead of קָמְתָּ. In

like manner an epenthetic ו with Segol (וֵ) is inserted before the affirmative הָ of the sec. and third pers. fem. plur. of Fut. Kal, as תִּקְיֶמְהָ for תִּקְיֶמָּה. This is to avoid the formation of a mixed syllable with a long vowel in the middle of a word. In both cases the epenthetic letters take the tone. Elsewhere the tone often rests, as in verbs ע"ע, not on the affirmatives הָ, וּ, יִ, but on the preceding syllable, as קָמָה, קָמָה, &c.

4. The intensive or Dageshed conjugations, viz. Piel, Pual, and Hithpael, on account of the great weakness of the second radical, very seldom occur in the regular form. Instead of them we find the roots repeating the third radical if it be a strong one, with the change of the *û* into *ô*, and the assumption of *ê* for the vowel, as קָמָה from קָמָה, קָמָה from קָמָה. These formations, usually termed Polel, Polal, Hithpolel, are perfectly equivalent in signification to the regular ones, and so constant that with one or two exceptions, as עָרַב from עָרַב, הָיָה the normal form only occurs, where the third radical is a weak or guttural sound, as אָיָה, רָיָה, קָיָה, צָיָה, in all which cases the ו is comparatively strong. The rarer Pilpel is occasionally met with, as בָּלָל.



## PARADIGM OF VERBS ו" VAV.

	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<b>PRETERITE.</b>							
<i>Sing.</i> 3 m.	קם	נָקַם	קִיַּם	קִיַּם	הִקִּים	חֻקַּם	הִתְקַיַּם
3 f.	קָמָה	נָקְמָה	קִיַּמָּה	קִיַּמָּה	הִקִּימָה	חֻקִּמָּה	הִתְקַיַּמָּה
2 m.	קָמַתָּ	נָקַמְתָּ	קִיַּמְתָּ	קִיַּמְתָּ	הִקִּימְתָּ	חֻקִּמְתָּ	הִתְקַיַּמְתָּ
2 f.	קָמַתְּ	נָקַמְתְּ	קִיַּמְתְּ	קִיַּמְתְּ	הִקִּימְתְּ	חֻקִּמְתְּ	הִתְקַיַּמְתְּ
1 c.	קָמַתִּי	נָקַמְתִּי	קִיַּמְתִּי	קִיַּמְתִּי	הִקִּימְתִּי	חֻקִּמְתִּי	הִתְקַיַּמְתִּי
<i>Plur.</i> 3 c.	קָמוּ	נָקְמוּ	קִיַּמוּ	קִיַּמוּ	הִקִּימוּ	חֻקִּמוּ	הִתְקַיַּמוּ
2 m.	קָמַתְּם	נָקַמְתְּם	קִיַּמְתְּם	קִיַּמְתְּם	הִקִּימְתְּם	חֻקִּמְתְּם	הִתְקַיַּמְתְּם
2 f.	קָמַתְן	נָקַמְתְּן	קִיַּמְתְּן	קִיַּמְתְּן	הִקִּימְתְּן	חֻקִּמְתְּן	הִתְקַיַּמְתְּן
1 c.	קָמְנוּ	נָקַמְנוּ	קִיַּמְנוּ	קִיַּמְנוּ	הִקִּימְנוּ	חֻקִּמְנוּ	הִתְקַיַּמְנוּ
<b>INFINITIVE.</b>							
<i>Absol.</i>	קום				הִקִּים		
<i>Constr.</i>	קום	הִקִּים	קִיַּם	קִיַּם	הִקִּים	חֻקַּם	הִתְקַיַּם
<b>FUTURE.</b>							
<i>Sing.</i> 3 m.	יָקִים	יָקִים	יִקְוִם	יִקְוִם	יִקְוִם	יִקְוִם	יִתְקַיַּם
3 f.	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּתְקַיַּם
2 m.	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּקְוִם	תִּתְקַיַּם
2 f.	תִּקְוִמִּי	תִּקְוִמִּי	תִּקְוִמִּי	תִּקְוִמִּי	תִּקְוִמִּי	תִּקְוִמִּי	תִּתְקַיַּמִּי
1 c.	אֶקְוִם	אֶקְוִם	אֶקְוִם	אֶקְוִם	אֶקְוִם	אֶקְוִם	אֶתְקַיַּם
<i>Plur.</i> 3. m.	יִקְוִמוּ	יִקְוִמוּ	יִקְוִמוּ	יִקְוִמוּ	יִקְוִמוּ	יִקְוִמוּ	יִתְקַיַּמוּ
3 f.	תִּקְוִמְנָה	תִּקְוִמְנָה	תִּקְוִמְנָה	תִּקְוִמְנָה	תִּקְוִמְנָה	תִּקְוִמְנָה	תִּתְקַיַּמְנָה
2 m.	תִּקְוִמוּ	תִּקְוִמוּ	תִּקְוִמוּ	תִּקְוִמוּ	תִּקְוִמוּ	תִּקְוִמוּ	תִּתְקַיַּמוּ
2 f.	תִּקְוִמְיָנָה	תִּקְוִמְיָנָה	תִּקְוִמְיָנָה	תִּקְוִמְיָנָה	תִּקְוִמְיָנָה	תִּקְוִמְיָנָה	תִּתְקַיַּמְיָנָה
1 c.	נִקְוִם	נִקְוִם	נִקְוִם	נִקְוִם	נִקְוִם	נִקְוִם	נִתְקַיַּם
<b>IMPERATIVE.</b>							
<i>Sing.</i> 2 m.	קִים	הִקִּים	קִיַּם		הִקִּם		הִתְקַיַּם
2 f.	קִימִי	הִקִּימִי	קִיַּמִּי		הִקִּימִי		הִתְקַיַּמִּי
<i>Plur.</i> 2 m.	קִימוּ	הִקִּימוּ	קִיַּמוּ		הִקִּימוּ		הִתְקַיַּמוּ
2 f.	קִימְנָה	הִקִּימְנָה	קִיַּמְנָה		הִקִּימְנָה		הִתְקַיַּמְנָה
<b>PARTICIPLES.</b>							
<i>Active.</i>	קֹם		מְקִיַּם		מְקִיַּם		מְתְקַיַּם
<i>Passive.</i>	קֹם	נִקְוִם		מְקִיַּם		מְקִיַּם	

REMARKS.

§ 81. KAL.

1. **PRETERITE.** Neuter verbs having Holem or Tseri, as בָּוֶשׁ, כָּוֶב, חָוֶץ, מָחָּ, regularly retain them on the rejection of the ו as בָּשׁ, כָּב, חָץ, מָחָּ. Two cases by special anomaly exhibit Pattah, as בָּוֶז Zech. 4. 10, כָּוֶה Is. 44. 18. In the unique form קָאֵם Hos. 10. 14, the medial א is merely a *mater lectionis*, § 5. 2.

*Anomalies.*

רָאָהּ for רָאָה Zech. 14. 10.	לָקַח for לָקַח Zech. 5. 4.
שָׁבַח " שָׁבַח Ezek. 46. 7.	שָׁחַח " שָׁחַח Ps. 8. 7.
שָׁחַח " שָׁחַח Ps. 94. 15.	פָּשַׁח " פָּשַׁח Mal. 4. 2.

2. **INFINITIVE.** The Const. Inf. has sometimes Holem instead of Shureq, as מוֹחַ, בּוֹא, טוֹב ; also with Vav omitted, as לָבֹא. Occasionally Shureq is shortened to Kibbutz, as שָׁב, לָקַח. With ה paragogic, רוּעָה, בְּבֹאֵה. By special anomaly רָצוּחַ, for רָצוּחַ with א for ה paragogic. In דָּוֶשׁ for דוֹשׁ Is. 28. 28, the א is prosthetic.

3. **FUTURE.** In רָשָׁבִי we find Kibbutz for Shureq. Occasionally Fut. o instead of u is met with, as רָבוּא, רָחוּם, רָקוּם. This however is shortened by Vav. conversive, as וְרָקַם. Under the preformatives of the verb בּוֹשׁ, Tseri always occurs, as אָבוֹשׁ, אָבוֹשָׁה, &c. With a Guttural or Resh the apoc. Fut. usually takes Pattah, as וְיָסַר, וְיָסַר.

4. **IMPERATIVE.** Sometimes defectively written, as קָם, קָח. Sometimes with Holem, מוֹל, צוֹר. With parag. ה, שֹׁבֶחָה, or שָׁבַח, קוֹמָה, בָּאָה.

5. **PARTICIPLE.** This occurs with o as בּוֹשֵׁר, אֹרֵר, and also with Tseri, as מָחָּ, מָחָּ, לָקַח. But its usual form is the same with that of the Preterite.

§ 82. NIPHAL.

1. **PRETERITE.** A single instance of initial Tseri occurs as נָקַר Zech. 2. 17. In the persons having the affirmatives נ and ח Holem is usually exchanged for ו, as נָקַמוּהוּ, נָקַמוּהוּ. Yet Holem remains in נָקַמְתָּם Ezek. 20. 43, נָקַמְתָּם Ezek. 11. 17.

2. **INFINITIVE.** In one case with Shureq instead of Holem, as חָדַשׁ, Is. 25. 10. If the first radical be a Guttural, the characteristic ה takes Tseri instead of Hireq, as חָדַשׁ, whence by contraction לְחָדַשׁ, Job 33. 30.

3. PARTICIPLE. Occasionally with Shureq or Kibbutz instead of Holem, as נָצַר, Ezek. 6. 12, נִבְכְּרִים, Ex. 14. 3, נִצְוָה, Is. 1. 18.

### § 83. HIPHIL.

1. PRETERITE. The final Hireq here not unfrequently falls out, and is supplied by Tseri, as חָפַר (הֶפֶר); with a Guttural or Resh it goes into Pattah, as חָפַר, חָצַר, חָרַע.

#### Other Anomalies.

חָפַר for חָפְרָה Jer. 6. 7. חָרַע for חָרְעוּתִי Num. 16. 15.]  
 חָפַח " חָפְחוּתִי Jer. 16. 13.  
 חָרַמָה " חָרְמוֹתִי Num. 31. 26. חָרַבָה " חָרְבוֹתִי Ezek. 36. 11.  
 חָדְרָה " חָדְרוֹתִי Ex. 18. 23. חָמַר " חָמִיתוֹתִי Num. 17. 6.  
 חָנַפָה " חָנִּיפוֹתִי Ex. 20. 25. חָמַם " חָמִיתוֹתִי Num. 16. 14.  
 חָשַׁבָה (comp. of חָשַׁב and חָשַׁבָה).

2. INFINITIVE. Once with Yod written חָפַר Jer. 44. 24. With ל the characteristic ה is often excluded, as לְחָרֵר for לְחָרֵרְהוּ. So also with ב, בְּחָצֵר for בְּחָצֵרְהוּ. Once with fem. form, חָנְסָה Is. 30. 28, for חָנְסָהּ.

3. FUTURE. Often terminates with Tseri, as חָרַע, חָרַר, חָרַרְהוּ. Vav conversive, as usual, shortens Tseri into Segol, as חָרַעְהוּ, חָרַעְהוּ. Before a Guttural, Pattah according to common usage stands in the last syllable, as חָרַע, חָרַר. With נ paragogic חָרַעְנָהוּ.

4. IMPERATIVE. With Pattah on account of Guttural in חָשַׁע; also once without a Guttural, חָשַׁב, Ezek. 21. 35. Once with Yod, חָשִׁיב 2 Kings 18. 6. So חָרַח, חָרַחְהוּ, חָרַחְהוּ.

5. PARTICIPLE. Terminates frequently in Tseri and Pattah, as חָפַרְהוּ, חָפַרְהוּ. In חָפַרְהוּ, חָפַרְהוּ, Pattah occurs for Tseri, חָפַרְהוּ, according to the analogy of verbs ע"ע.

### § 84. HOPHAL.

1. PRETERITE. The long vowel Shureq in the following cases appears to be resolved into Kibbutz with Dagesh; חָפַח 2 Sam. 23. 1, חָפַח Is. 59. 14. In Dan. 8. 11, we find חָרַח, and elsewhere חָרַח, חָרַח, for חָרַח and חָרַח.

#### V. Verbs whose Second and Third Radicals are alike.

### § 85. VERBS (ע"ע).

1. These verbs are irregular by contraction, and their distinguishing peculiarity consists in dropping the second radical and

transferring its vowel to the first, § 31. 5. *a*; as קָבַב, contr. קָב; קָבַב, contr. קָב.

2. In every case of contraction of this kind, the last radical ought analogically to have a Dagesh compensative, but as this cannot stand at the end of a word the reduplication consequently takes place only when there is an accession to the end of a contracted form. Thus we do not write קָב, קָב, but קָבָה, קָבָה.

3. In order to render more audible the doubling of the last radical by the Dagesh, which might easily be slurred over in pronunciation, the epenthetic syllables ו and י, carrying with them the tone, are inserted before suffixes beginning with a consonant as in the preceding class of verbs, § 80. Thus instead of קָבָה, קָבָה, קָבָה, we have קָבָה, קָבָה, קָבָה. The supplied ו may be written defectively, as קָבָה, though such orthography is rare.

4. The preformatives of the Fut. Kal. Pret. Niph., and of Hiph. and Hoph. throughout, which in the case of contraction come necessarily to stand in a simple syllable (as קָב—י instead of קָבב—י), usually take a *long* vowel instead of a *short* one, which they would otherwise have; as Fut. K. קָבָה instead of קָבב; Pret. Hiph. קָבָה instead of קָבב; Inf. קָבָה instead of קָבב; Fut. קָבָה instead of קָבב. This long vowel however is *pure* and *mutable*, and therefore capable of being changed or cast away when the shifting of the tone requires it; as קָבָה, קָבָה.

5. Verbs of this class having the second and third radicals *Guttural*, lengthen the preceding vowel in cases where Dagesh, analogically due, is excluded by the Guttural; as קָבָה, contr. קָבָה, 3d pers. fem. קָבָה (קָבָה); 1 pers. קָבָה (קָבָה).

6. The place of the tone in these verbs is peculiar. (a) In Kal, Niphal, Hiphil, and Hophal it rests on the *penult* of all the persons which have affirmatives *beginning with the vowels*, ה, ו, י or י; as קָבָה, קָבָה, קָבָה. (b) In all the persons which have formative suffixes *beginning with a consonant* (excepting תָּם and תָּךְ) the tone rests on the epenthetic ו or י, inserted between the verb and the suffix; as קָבָה, קָבָה.

7. Instead of the ordinary Dageshed conjugations, viz. Plél, Pual, and Hithpaél, the rarer intensive formations Poél and Hithpoél, for which are sometimes substituted Pilpel, Pulpal, and Hithpalpal; are usually employed here as in verbs ע"פ.

## PARADIGM OF VERBS ע"ע.

PAST TENSE.	Kal.	Nipb.	[Piol.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	סָב	נָסַב	סִיבַּב	סֻבַּב	הִסְבֵּב	הֻסְבַּב	הִתְסַבֵּב
3 f.	סָבָה	נָסְבָה	סִיבְּבָה	סֻכְּבָה	הִסְבִּיבָה	הֻסְבְּבָה	הִתְסַבְּבָה
2 m.	סָבֹתָ	נָסְבֹתָ	סִיבְּבָתָּה	סֻכְּבָתָּה	הִסְבִּיבְּתָה	הֻסְבְּבְּתָה	הִתְסַבְּבְּתָה
2 f.	סָבֹתְּ	נָסְבֹתְּ	סִיבְּבָתְּ	סֻכְּבָתְּ	הִסְבִּיבִי	הֻסְבְּבִי	הִתְסַבְּבִי
1 c.	סָבֹתִי	נָסְבֹתִי	סִיבְּבָתִּי	סֻכְּבָתִּי	הִסְבִּיבְּתִי	הֻסְבְּבְּתִי	הִתְסַבְּבְּתִי
<i>Plur.</i> 3 c.	סָבוּ	נָסְבוּ	סִיבְּבוּ	סֻכְּבוּ	הִסְבִּיבוּ	הֻסְבְּבוּ	הִתְסַבְּבוּ
2 m.	סָבֹתֶם	נָסְבֹתֶם	סִיבְּבֶתְכֶם	סֻכְּבֶתְכֶם	הִסְבִּיבְּתֶם	הֻסְבְּבְּתֶם	הִתְסַבְּבְּתֶם
2 f.	סָבֹתֵיכֶן	נָסְבֹתֵיכֶן	סִיבְּבֶתְכֶן	סֻכְּבֶתְכֶן	הִסְבִּיבְּתֵיכֶן	הֻסְבְּבְּתֵיכֶן	הִתְסַבְּבְּתֵיכֶן
1 c.	סָבוּנוּ	נָסְבוּנוּ	סִיבְּבוּנוּ	סֻכְּבוּנוּ	הִסְבִּיבוּנוּ	הֻסְבְּבוּנוּ	הִתְסַבְּבוּנוּ

## INFINITIVE.

*Absol.*      הִסָּב      הִסָּב

*Constr.*      סָב      הִסָּב      סִיבַּב      סֻבַּב      הִסָּב      הֻסְבַּב      הִתְסַבֵּב

## FUTURE.

<i>Sing.</i> 3 m.	יָסֹב	יָסַב	יִסְבֵּב	יֻסְבַּב	יִסְבֵּב	יֻסְבַּב	יִתְסַבֵּב
3 f.	יָסְבָה	יָסְבָה	יִסְבְּבָה	יֻסְכְּבָה	יִסְבִּיבָה	יֻסְבְּבָה	יִתְסַבְּבָה
2 m.	יָסְבֹתָ	יָסְבֹתָ	יִסְבְּבָתָּה	יֻסְכְּבָתָּה	יִסְבִּיבְּתָה	יֻסְבְּבְּתָה	יִתְסַבְּבְּתָה
2 f.	יָסְבֹתְּ	יָסְבֹתְּ	יִסְבְּבָתְּ	יֻסְכְּבָתְּ	יִסְבִּיבִי	יֻסְבְּבִי	יִתְסַבְּבִי
1 c.	יָסְבֹתִי	יָסְבֹתִי	יִסְבְּבָתִּי	יֻסְכְּבָתִּי	יִסְבִּיבְּתִי	יֻסְבְּבְּתִי	יִתְסַבְּבְּתִי
<i>Plur.</i> 3 m.	יָסְבוּ	יָסְבוּ	יִסְבְּבוּ	יֻסְכְּבוּ	יִסְבִּיבוּ	יֻסְבְּבוּ	יִתְסַבְּבוּ
3 f.	יָסְבֹתֶינָה	יָסְבֹתֶינָה	יִסְבְּבֶינָה	יֻסְכְּבֶינָה	יִסְבִּינָה	יֻסְבְּבֶינָה	יִתְסַבְּבֶינָה
2 m.	יָסְבֹתֶיכֶם	יָסְבֹתֶיכֶם	יִסְבְּבֶיכֶם	יֻסְכְּבֶיכֶם	יִסְבִּיכֶם	יֻסְבְּבֶיכֶם	יִתְסַבְּבֶיכֶם
2 f.	יָסְבֹתֶיכֶן	יָסְבֹתֶיכֶן	יִסְבְּבֶיכֶן	יֻסְכְּבֶיכֶן	יִסְבִּיכֶן	יֻסְבְּבֶיכֶן	יִתְסַבְּבֶיכֶן
1 c.	יָסְבוּנָה	יָסְבוּנָה	יִסְבְּבוּנָה	יֻסְכְּבוּנָה	יִסְבִּינָה	יֻסְבְּבוּנָה	יִתְסַבְּבוּנָה

## IMPERATIVE.

<i>Sing.</i> 2 m.	סָב	הִסָּב	סִיבַּב	הִסָּב	הִתְסַבֵּב
2 f.	סָבִי	הִסָּבִי	סִיבְּבִי	הִסָּבִי	הִתְסַבְּבִי
<i>Plur.</i> 2 m.	סָבוּ	הִסָּבוּ	סִיבְּבוּ	הִסָּבוּ	הִתְסַבְּבוּ
2 f.	סָבִינָה	הִסָּבִינָה	סִיבְּבִינָה	הִסָּבִינָה	הִתְסַבְּבִינָה

## PARTICIPLE.

<i>Active.</i>	סָבֵב	מְסַבֵּב	מִסָּב	מִסָּב	מִתְסַבֵּב
<i>Passive.</i>	סָבוּב	נָסֵב	מְסֻבֵּב	מְסֻבֵּב	מְסֻבֵּב

## REMARKS.

## § 87. KAL.

1. **PRETERITE.** Contraction in these verbs is by no means uniform, as we find reg. זָמַח Deut. 19. 19, זָמַחַר Zech. 8. 14, כָּלַל Ezek. 27. 11, קָשַׁשׁוּ Ps. 6. 2, חָנוּךְ Is. 30. 19. In the plural one or two cases of the form סָמוּ (instead of סָמוּ) occur; as רָמוּ Job 24. 24; also רָמוּ Job 22. 12, רָבִי Gen. 49. 23. Once תָּמַחַ for תָּמַחַי Ps. 64. 7 (perhaps for תָּמַחַי). With Dagesh omitted we have אָרוּחַי Mal. 2. 2, and שָׁרוּחַי Ps. 85. 14.

2. **INFINITIVE.** Before Maqqeph the long final vowel is shortened, as תָּחַס, תָּחַס. With suff. we find בָּחֲקֹךְ. Final Pattah also is not of unfrequent occurrence, as שָׁבַח, לָרַד, לָשֹׁן. A few exhibit Shureq like verbs עָוִר, as לָבֹר, לָחֹל, לָעוֹת.

3. **FUTURE.** The form of the Future is threefold, viz. יָשַׁב, יָשֵׁב, יָשֹׁב. Of these the first is the most regular and frequent. It is shortened upon loss of the tone, as יָחַנְךְ, יָחַנְךְ. The second is sometimes a Chaldaism; but the true solution of the form seems not yet to have been hit upon. It occurs in the following words, יָדַח, יָדַח, יָדַח. Final Shureq occurs in some, as יָשֹׁב, יָשֹׁב, יָשֹׁב; and for sake of euphony with Kibbutz in יָרַח. With ח parag. in תָּרַח. The Fut. with Pattah usually takes Tseri ante-final, as יָשֹׁב, יָשֹׁב, יָשֹׁב, &c.

4. **IMPERATIVE.** This like the Inf. Abs. sometimes takes Pattah, as בָּל Ps. 119. 22, בָּל Ps. 141. 3; also with ח parag., as בָּחַח Ps. 80. 16; and once when the second radical, from being a Guttural, does not admit Dagesh, as אָחַח Num. 22. 6. Before a suffix the tone rests upon the affirmative, and the vowel is shortened, as קָלַח Jer. 50. 26; so also occasionally without a suffix, as בָּחַח Jer. 7. 29, בָּחַח Zech. 2. 14, בָּחַח Is. 44. 23. In תָּבַח Num. 23. 13, either the נ is epenthetic, = תָּבַח, or the form is for תָּבַח.

## § 88. NIPHAL.

1. **PRETERITE.** Besides the common form with *a* final, we also meet with final *e* and *o*, as נָחַל 2 Kings 20. 10, נָחַל Nah. 2. 11, נָחַל Ezek. 28. 2, נָחַל Is. 34. 4, נָחַל Amos 8. 11, נָחַל Nah. 1. 12. Verbs whose first radical is ח present a twofold formation, as נָחַח Ps. 69. 4, נָחַח Mal. 2. 5, or נָחַח Is. 57. 5; also with א for first radical, נָחַח Mal. 3. 9.

2. **INFINITIVE.** Sometimes occurs with Tseri, as חָמַס Ps. 68. 3, חָחַל Is. 24. 3, once לְחַחֵלְוֹ Lev. 21. 4. The Inf. Abs. fully written with Holem, as חָבוֹק Ezek. 20. 9, חָבוֹר Is. 24. 3.

3. **FUTURE.** Occasionally with *o*, as חָרוֹץ Ezek. 29. 7, חָדָר Jer. 48. 2, חָרָמוֹ Ezek. 10. 17, חָחַס Gen. 47. 18. If Dagesh falls out of the first radical, the preformatives of the Fut. usually have *e*, as חָחַל Ezek. 22. 26, חָחַח Jer. 17. 18. חָחַח Ps. 19. 14, the *h* is epenthetic. Once חָחַח for חָחַח Mic. 6. 16.

4. **PARTICIPLE.** The Tseri termination sometimes occurs here also, as חָחַס 1 Sam. 15. 9. Once חָחַח 2 Chron. 10. 15.

### § 89. HIPHIL.

1. **PRETERITE.** Instead of Tseri in the last syllable the use of Pattah is common throughout the whole conjugation, not only where one of the radicals is a Guttural or Resh, as חָחַר, חָחַר, חָחַר, but also in other cases, as חָחַל, חָחַס, חָחַח. So Part. חָחַל. As Tseri is pure in Hiphil it is of course liable to change, as חָחַס, 2d pers. חָחַסְתָּ. The form חָחַל=חָחַל Lam. 1. 8, is anomalous, as is also חָחַח for חָחַח Prov. 24. 28.

2. **INFINITIVE.** The characteristic ח here assumes Kamets probably to distinguish it from the Preter. As in the Preter, Pattah appears also in the final syllable instead of Tseri, as חָחַר Jer. 4. 11, חָחַר 2 Chron. 34. 7 (Tseri being retained instead of Kamets). With suffixes, as חָחַרְתָּ, חָחַרְתָּ.

3. **FUTURE.** With the tone retracted Tseri is, as usual, shortened into Segol, whether in consequence of Vav conversive, as חָחַל, חָחַל, or of a monosyllable following, according to § 21. 8. c, as חָחַל Ps. 91. 4. In one case we have Hireq instead of Tseri final, as חָחַח Jer. 49. 20, חָחַח Judg. 9. 53, is anomalous for חָחַח. So also חָחַח Deut. 1. 44, for חָחַח.

### § 90. HOPHAL,

1. The anomalies in Hophal are few and trifling. The preformative of the Preter, it will be observed, is pointed חָחַס instead of חָחַס. Variant from this is חָחַס Job 24. 24, for חָחַס. In the Inf. we find חָחַס *its lying desolate*, Lev. 26. 35, where Shureq goes into Kamets Hateph, and ח the pronoun lacks Mappiq. So חָחַס Lev. 26. 34, by metathesis of points for חָחַס.

VI. Verbs whose Third Radical is Aleph.

§ 91. VERBS ל' (ל' א').

The peculiarity of this class arises from the *quiescence* of ל', the final radical. This quiescence is regulated by the following laws :

1. In the forms *without* affirmatives, where ל' is the final letter, it invariably quiesces, as ל'א, ל'א. This however affects the punctuation only in cases where Pattah would analogically appear, which the quiescing ל' always lengthens into Kamets. Thus in Pret. Kal, Niph. Pu. and Hoph., and Fut. and Imp. Kal, we have ל'א, ל'א, ל'א, ל'א, ל'א, and ל'א, in all which cases the regular vowel is Pattah.

2. In the forms *with* affirmatives (beginning with a consonant) the ל' quiesces, (a) In the Preter of all the *derived* conjugations in Tseri, as ל'א. (b) In the Fut. and Imp. of all the conjugations in Segol, as ל'א, ל'א.

3. Where affirmatives occur beginning with a vowel, the form is regular, as ל' then is moveable, as ל'א, ל'א, ל'א.

4. In the Pret. of Kal, where the second radical properly has Pattah, ל' quiesces in Kamets, as ל'א, ל'א instead of ל'א, ל'א.



## PARADIGM OF ל" ALEPH VERBS.

PRETERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	מָצָא	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצֵּא
3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּה	הִמְצָאָה	הִתְמַצֵּי
2 m.	מָצַאתָ	נִמְצַאתָ	מָצַאתָ	מָצַאתָ	הִמְצִיאתָ	הִמְצָאתָ	הִתְמַצֵּאתָ
2 f.	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ	מָצַאתְּ	הִמְצִיאתְּ	הִמְצָאתְּ	הִתְמַצֵּאתְּ
1 c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי	מָצַאתִי	הִמְצִיאתִי	הִמְצָאתִי	הִתְמַצֵּאתִי
<i>Plur.</i> 3 e.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִמְצָאוּ	הִתְמַצֵּאוּ
2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	מָצַאתֶם	הִמְצִיאתֶם	הִמְצָאתֶם	הִתְמַצֵּאתֶם
2 f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן	מָצַאתֶן	הִמְצִיאתֶן	הִמְצָאתֶן	הִתְמַצֵּאתֶן
1 c.	מָצַאתִנוּ	נִמְצַאתִנוּ	מָצַאתִנוּ	מָצַאתִנוּ	הִמְצִיאתִנוּ	הִמְצָאתִנוּ	הִתְמַצֵּאתִנוּ
INFINITIVE.							
<i>Absol.</i>	מֵצֵא		מֵצֵא		הִמְצֵא		הִתְמַצֵּא
<i>Constr.</i>	מֵצֵא	הִמְצֵא	מֵצֵא	מֵצֵא	הִמְצִיא	הִמְצָא	הִתְמַצֵּא
FUTURE.							
<i>Sing.</i> 3 m.	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצֵּא
3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצֵּא
2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצֵּא
2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיִּי	תִּמְצְאִי	תִּתְמַצְאִי
1 c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצִיא	אֶמְצָא	אֶתְמַצֵּא
<i>Plur.</i> 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִמְצְאוּ	יִתְמַצְאוּ
3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּמְצְאֶנָּה	תִּתְמַצְאֶנָּה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיאוּ	תִּמְצְאוּ	תִּתְמַצְאוּ
2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּמְצְאֶנָּה	תִּתְמַצְאֶנָּה
1 c.	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
IMPERATIVE.							
<i>Sing.</i> 2 m.	מֵצֵא	הִמְצֵא	מֵצֵא		הִמְצֵא		הִתְמַצֵּא
2 f.	מֵצְאִי	הִמְצְאִי	מֵצְאִי		הִמְצְאִי		הִתְמַצְאִי
<i>Plur.</i> 2 m.	מֵצְאוּ	הִמְצְאוּ	מֵצְאוּ		הִמְצְאוּ		הִתְמַצְאוּ
2 f.	מֵצְאֶנָּה	הִמְצְאֶנָּה	מֵצְאֶנָּה		הִמְצְאֶנָּה		הִתְמַצְאֶנָּה
PARTICIPLE.							
<i>Active.</i>	מֵצֵא		מֵצֵא		מֵמְצִיא		מֵתְמַצֵּא
<i>Passive.</i>	מֵצֵא	נִמְצָא		מֵמְצָא		מֵמְצָא	

REMARKS:

§ 92. KAL.

1. **PRETERITE.** The Preter of verbs of final Tseri, like קרא, usually retains the Tseri here, as קראתה, קראתה. For the 3d pers. fem. we meet with the contracted form קראה Is. 7. 14, קראה Ex. 5. 16. The following are cases in which א has fallen out; קצח Num. 11. 11, קצח Job 1. 21, קצח Job 22. 18, קצח Ezek. 18. 16, קצח Ezek. 39. 26. Irregular is קצח, which, like many other verbs of this class, follows the analogy of verbs ל"ה, which would make קצחה. So קצח Ps. 119. 101, like קצחה.

2. **INFINITIVE.** With ה paragogic, Holem, as in regular verbs, is shortened to Kamets Hateph, and in that form transferred to the first radical, as קמאח. Of the fem. form is קמאה, קמאה; also קמאה (קמאה); קמאה (קמאה). In קמאה (קמאה) there is an aphæresis of the first radical: קמא makes קמאה, and by crasis or contraction קמאה (קמאה) Gen. 36. 7.

3. **FUTURE.** In this tense we have קמא Jer. 3. 22, for קמא, by commutation of א for ה. With paragogic ה, קמאה 1 Sam. 28. 15, with Segol instead of Kamets for sake of euphony. With ה paragogic occur קמא Deut. 1. 29, קמא 1 Sam. 9. 15, קמא Jer. 2. 24, קמא Prov. 1. 21. The form קמא Job 5. 18, for קמא from קמא follows the analogy of verbs ל"ה. The verb קמא makes Fut. קמא. Hence קמא Ps. 91. 12, with ה paragogic remaining before the suffix as above. So קמא Ezek. 23. 49, with epenthetic י, like ל"ה verbs, and קמא Jer. 9. 17, with א elided. קמא makes Fut. קמא with י quiescing in Hireq, whereas קמא makes Fut. קמא after the model of verbs ע"י first class, § 70.

4. **IMPERATIVE.** Here we find קמא 1 Sam. 12. 24, for קמא to distinguish it from the Fut. קמא. From קמא we have Imp. קמא Jer. 25. 27, for קמא. The apoc. forms קמא, קמא occur, as also קמא with Kamets dropped. קמא and קמא make קמא, קמא, and קמא.

5. **PARTICIPLE.** Examples here occur conforming to the analogy of verbs ל"ה, as קמא (קמא) Eccles. 9. 18, קמא (קמא) Eccles. 7. 26. In the plur. א sometimes quiesces, as קמא 1 Sam. 14. 33, for קמא Neh. 6. 8, for קמא. With fem. form קמא Cant. 8. 10, for קמא Jud. 11. 34, for קמא.

## § 92. NIPHAL.

1. **PRETERITE.** In two cases the characteristic נ is omitted, viz. נָבַא 1 Sam. 10. 11, and נָשָׂא Ex. 25. 28. By contraction נִסְלָאָה for נִסְלָאָה Ps. 118. 23; whence by doubling ה and changing the first into ח, נִסְלָאָהָ 1 Sam. 1. 26, נִסְמִינִי Josh. 18. 3. The analogy of verbs ל"ה is followed by נִסְלִיחִי for נִסְלָאָחִי Ps. 139. 14.

2. **INFINITIVE.** With Dagesh suppressed and the third radical commuted for ח we have חֲרַפָּה Jer. 19. 11, חֲחֻכָּה 2 Kings 7. 12. One retains the characteristic of the conjugation חֲחֻכָּה Jer. 49. 10, with ח final for א. חֲחֻכָּאָה of the form of verbs ל"ה is for חֲחֻכָּאָה Zech. 13. 4.

3. **FUTURE.** Here also the analogy of verbs ל"ה prevails in חֲרַפִּי for חֲרַפָּאָי 2 Kings 2. 22. Paragoric א appears in חֲרַפִּי for חֲרַפָּאָי Jer. 10. 5. In חֲרַפָּאָי Ps. 130. 4, from חֲרַפָּאָי, the radical ר is commuted for ר.

4. **PARTICIPLE.** Three occur with Sheva in the plur. instead of Kamets, viz. חֲחֻכָּאָי (חֲחֻכָּאָי) Ezek. 20. 30, חֲחֻכָּאָי (חֲחֻכָּאָי) Est. 1. 5, חֲחֻכָּאָי (חֲחֻכָּאָי) Josh. 10: 17. So חֲחֻכָּאָי for חֲחֻכָּאָי Jer. 14. 15.

## § 93. PIEL.

1. **PRETERITE.** Some few, like verbs ל"ה, end in final Kamets instead of Tseri, as חֲרַפָּאָי Ps. 143. 3, חֲרַפָּאָי Jer. 51. 34, חֲרַפָּאָי Am. 4. 2. In חֲרַפָּאָי Jer. 26. 9, the Yod is commutative of א, חֲרַפָּאָי. The three following have Hireq instead of Tseri, viz. חֲרַפָּאָי, חֲרַפָּאָי, חֲרַפָּאָי.

2. **FUTURE.** In חֲרַפָּאָי the final ח is for א, חֲרַפָּאָי. With elided א we find חֲרַפָּאָי for חֲרַפָּאָי Jer. 8. 11.

## § 94. HIPHIL.

1. **PRETERITE.** An apocope of א occurs in חֲחֻכָּאָי 2 Kings 13. 6, for חֲחֻכָּאָי. So in חֲחֻכָּאָי 2 Sam. 3. 8, for חֲחֻכָּאָי. The anomalous form חֲחֻכָּאָי occurs Josh. 6. 17, for חֲחֻכָּאָי, the ח fem. being doubled and the first changed into ח. For חֲחֻכָּאָי Job 15. 13, some copies read more correctly חֲחֻכָּאָי. A composite form appears in חֲחֻכָּאָי Prov. 25. 16, made up from verbs ל"א and ל"ד, for חֲחֻכָּאָי חֲחֻכָּאָי.

VII. Verbs whose Third Radical is He.

§ 95. VERBS ה" HE.

1. Under this class are included verbs having originally final ה or ו, both of which coming at the end of a word after a heterogeneous vowel (Pattah) are converted to ה in order to conform to the vowel, § 26. II. 3. *b*, which consequently is lengthened by quiescence; thus, הָלַח = הָלַח = הָלַח. In many cases, from the great native weakness of these letters, they are excluded altogether, § 26. I. 2; as הָלַח for הָלַח (הָלַח), הָלַח for הָלַח (הָלַח). In pause, however, they often remain, as הָלַח for הָלַח or הָלַח. But in the middle of words where their substitute ה, if retained, would fall into a mixed syllable, they are restored, as הָלַח for הָלַח, הָלַח for הָלַח. In the 3d pers. fem. sing. pret., where, upon the addition of ה char. fem. to the root, two of these letters would concur, the first is hardened into its cognate ח, as הָלַח for הָלַח. It is to be observed, however, that those verbs whose third radical is Mappiqed or moveable ה (ה), as הָלַח, הָלַח, הָלַח, come not under the rules which distinguish the class we are now considering. They are inflected according to the model of ל" Guttural verbs, § 64.

2. The rules of quiescence in this class of verbs are the following:—(a) In all the Preters the final ה quiesces in Kamets, as הָלַח, הָלַח, &c. (b) In all the Futures in Segol, as הָלַח, הָלַח, &c. (c) In all the Infin. Abs. except Hiph. and Hoph. in Holem, as הָלַח, הָלַח, &c.; while all the Inf. Const. terminate in ו, a contracted fem. form for ה, as הָלַח, &c. (d) In all the Imperatives in Tseri, as הָלַח, הָלַח, &c. (e) In all the Participles, except the Pass. of Kal, in Segol, as הָלַח, &c. As to the Pass. Part., as ה never terminates a syllable containing a semi-vowel, the primitive ו re-appears forming a diphthong with the preceding Shureq, as הָלַח (הָלַח) instead of הָלַח. See Remarks, 5.

3. A distinguishing peculiarity of these verbs consists in the *Apocopated Future* occurring in all the conjugations, and which is formed by dropping the last radical with its preceding vowel (ה.); as הָלַח, apoc. הָלַח. This feature of ל" verbs gives rise to numerous changes of form and punctuation, which will be considered in the remarks on the paradigm. This principle of apocopation extends also to the Imp. of Piel, Hiphil, and Hithpael.

## PARADIGM OF ל' HE VERBS.

PRETERITE.	Kal.	Niph.	Piel.	Pual.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	כָּלַח	נִכְלַח	כָּלַח	כָּלַח	הִכְלַח	הִכְלַח	הִתְכַּלַּח
3 f.	כָּלְחָה	נִכְלְחָה	כָּלְחָה	כָּלְחָה	הִכְלְחָה	הִכְלְחָה	הִתְכַּלְּחָה
2 m.	כָּלַחְתָּ	נִכְלַחְתָּ	כָּלַחְתָּ	כָּלַחְתָּ	הִכְלַחְתָּ	הִכְלַחְתָּ	הִתְכַּלַּחְתָּ
2 f.	כָּלַחְתְּ	נִכְלַחְתְּ	כָּלַחְתְּ	כָּלַחְתְּ	הִכְלַחְתְּ	הִכְלַחְתְּ	הִתְכַּלַּחְתְּ
1 c.	כָּלַחְתִּי	נִכְלַחְתִּי	כָּלַחְתִּי	כָּלַחְתִּי	הִכְלַחְתִּי	הִכְלַחְתִּי	הִתְכַּלַּחְתִּי
<i>Plur.</i> 3 c.	כָּלוּ	נִכְלוּ	כָּלוּ	כָּלוּ	הִכְלוּ	הִכְלוּ	הִתְכַּלּוּ
2 m.	כָּלַחְתֶּם	נִכְלַחְתֶּם	כָּלַחְתֶּם	כָּלַחְתֶּם	הִכְלַחְתֶּם	הִכְלַחְתֶּם	הִתְכַּלַּחְתֶּם
2 f.	כָּלַחְתֶּן	נִכְלַחְתֶּן	כָּלַחְתֶּן	כָּלַחְתֶּן	הִכְלַחְתֶּן	הִכְלַחְתֶּן	הִתְכַּלַּחְתֶּן
1 c.	כָּלַחְנוּ	נִכְלַחְנוּ	כָּלַחְנוּ	כָּלַחְנוּ	הִכְלַחְנוּ	הִכְלַחְנוּ	הִתְכַּלַּחְנוּ
<b>INFINITIVE.</b>							
<i>Absol.</i>	כָּלַח	נִכְלַח	כָּלַח	כָּלַח	הִכְלַח	הִכְלַח	הִתְכַּלַּח
<i>Constr.</i>	כָּלוֹת	הִכְלוֹת	כָּלוֹת	כָּלוֹת	הִכְלוֹת	הִכְלוֹת	הִתְכַּלּוֹת
<b>FUTURE.</b>							
<i>Sing.</i> 3 m.	יִכְלֹחַ	יִכְלֹחַ	יִכְלֹחַ	יִכְלֹחַ	יִכְלֹחַ	יִכְלֹחַ	יִתְכַּלֵּחַ
3 f.	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּתְכַּלֵּחַ
2 m.	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּכְלֹחַ	תִּתְכַּלֵּחַ
2 f.	תִּכְלֹי	תִּכְלֹי	תִּכְלֹי	תִּכְלֹי	תִּכְלֹי	תִּכְלֹי	תִּתְכַּלֵּי
1 c.	אֶכְלֹחַ	אֶכְלֹחַ	אֶכְלֹחַ	אֶכְלֹחַ	אֶכְלֹחַ	אֶכְלֹחַ	אֶתְכַּלֵּחַ
<i>Plur.</i> 3 m.	יִכְלוּ	יִכְלוּ	יִכְלוּ	יִכְלוּ	יִכְלוּ	יִכְלוּ	יִתְכַּלּוּ
3 f.	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּתְכַּלֵּינָה
2 m.	תִּכְלוּ	תִּכְלוּ	תִּכְלוּ	תִּכְלוּ	תִּכְלוּ	תִּכְלוּ	תִּתְכַּלּוּ
2 f.	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּכְלֹינָה	תִּתְכַּלֵּינָה
1 c.	נִכְלֹחַ	נִכְלֹחַ	נִכְלֹחַ	נִכְלֹחַ	נִכְלֹחַ	נִכְלֹחַ	נִתְכַּלֵּחַ
<b>IMPERATIVE.</b>							
<i>Sing.</i> 2 m.	כָּלֵחַ	הִכְלֵחַ	כָּלֵחַ		הִכְלֵחַ		הִתְכַּלֵּחַ
2 f.	כָּלִי	הִכְלִי	כָּלִי		הִכְלִי		הִתְכַּלֵּי
<i>Plur.</i> 2 m.	כָּלוּ	הִכְלוּ	כָּלוּ		הִכְלוּ		הִתְכַּלּוּ
2 f.	כָּלִינָה	הִכְלִינָה	כָּלִינָה		הִכְלִינָה		הִתְכַּלֵּינָה
<b>PARTICIPLES.</b>							
<i>Active.</i>	כֹּלֵחַ		מְכַלֵּחַ		מְכַלֵּחַ		מִתְכַּלֵּחַ
<i>Passive.</i>	כֹּלֵי	נִכְלֵחַ		מְכַלֵּחַ		מְכַלֵּחַ	

REMARKS.

§ 96. KAL.

1. **PRETERITE.** For the third pers. pret. fem. (בָּלְתָּה) the Syriac form (בָּלְתָּ) occurs in a few cases, as עָשָׂה Lev. 25. 21, for עָשְׂתָּה. In like manner in Hiph. and Hoph., as חָרַצְתָּה Lev. 26. 31, חָרַצְתָּ Jer. 13. 19. In one case the original ר re-appears instead of ה hardened into ח, as חָסְרָה Ps. 57. 2, for חָסְתָּה. Thus too in third pers. plur. חָסְרוּ Deut. 32. 37, נָסְרוּ Ps. 73. 2, in Keri. In שָׁלַחְתָּ Job 3. 26, the original ר is retained. The medial ר occasionally falls out, as יָחַרְתָּ 2 Sam. 10. 11, for יָחַרְתָּ.

2. **INFINITIVE ABSOL.** This sometimes occurs with apocope of the last radical, unless this be considered as the restoration of the original ר, as בָּכוּ Is. 30. 19, for בָּכוּהוּ; רָאוּ Gen. 26. 28; חָרָו Is. 59. 4; מָרוּ Lam. 1. 20; שָׁחוּ Is. 22. 13. Occasionally the ה is hardened into ח, as שָׁחוּהוּ Is. 22. 13; רָאוּהוּ Is. 42. 20.—**CONSTR.** The paradigm shows the regular termination to be הוּ, but the ה sometimes remains without being hardened, as עָשָׂה Gen. 50. 20; רָאוּ Gen. 48. 11, קָנָה Prov. 16. 16. A peculiar form, רָאוּהָ with fem. termination and ר retained, occurs Ezek. 28. 17.

3. **FUTURE.** In several cases we find the final ה quiescing in (,) instead of (וּ), as אָשַׁעְתָּה Ps. 119. 117, instead of אָשַׁעְתָּהּ; תִּכְלֶה 1 Kings 17. 4, for תִּכְלֶהּ. The original ר, but quiescing in Hireq, is apparently retained in the third pers. fem. sing. and the second pers. masc. in some words, as יִחַזְקֶיךָ Jer. 3. 6, instead of יִחַזְקֶנָּה; תִּמְחֶיךָ Jer. 18. 23, instead of תִּמְחֶנָּה. The ר is occasionally omitted even where analogically due, as תַּעֲשֶׂינָּה Job 5. 12, for תַּעֲשֶׂינָּה; תַּעֲנֶינָּה Judg. 5. 29, for תַּעֲנֶינָּה.

*Apocopated Future of Verbs ל" He.*

The leading principle on which the apocopation of Hebrew words depends is stated, § 35. II., to be, that in expressing *command, prohibition, earnest exhortation, &c.*, in which cases it mainly occurs, the utterance naturally becomes abrupt, and the force of the voice being spent on the first syllable, the tone is retracted (§ 21. 8. b.), long vowels shortened (§ 27. 9.), and the final letter left almost or entirely mute. But a letter not sounded is very prone to disappear altogether; and this effect is peculiarly easy to verbs of this class, from the original inherent weakness of the final radical.

The consequence is that the apocopated form of the Future in these verbs is far more frequent in all the conjugations than the regular or full form. The principal peculiarities arising from this source are the following:—

(a) As the final letter with the preceding vowel falls away (יגלל, apoc. יגל) a *furtive Segol* is usually supplied under the first radical to obviate the difficult sound of the two Shevas in the *nude*, or *simply apocopate* form, as יגלל, יגל, יגל; יבב, יבב, יבב; or if the first or second radical be a Guttural, *furtive Pattah*; as יחח, יחח, יחח. In this case it is more common to employ Pattah (*seldom Segol*) under the preformative than Hireq; thus יאען (ואען), יאעש (ואעש), יאעס (ואעס). Such forms as יחח however do sometimes occur.

(b) Though the preformative of the Fut. is regularly Hireq, yet it is frequently, especially in the 1st and 2d pers. sing. and plur., lengthened into Tseri; as ירע, ירע, ירע. Hence by a special anomaly ירע for ירע, by transposition of the two last radicals from ירע.

(c) If the second radical be one of the *Begadh-kephath* letters (§ 4. 2. b), the preformative has Hireq or Tseri, but the furtive vowel is not supplied, the form remaining *nude*; as ירע, ירע (ירע); ירע, ירע. Instead of the first Sheva, Pattah, especially under Gutturals, is used. To this case we are probably to refer ירע (ירע), the last Sheva being dropped on account of א, lest if it were written ירע or ירע it might be supposed to be from ירע or ירע instead of ירע.

(d) The verbs ירע and ירע take Sheva under the preformatives, conforming themselves to the cases where final Yod quiesces in Hireq (§ 26. 7). Thus ירע, ירע, ירע, where ירע follows the analogy of פיר for פיר. In pause, however, we have ירע.

(e) Verbs of the ל' class which usually assimilate the ל, here retain only one of their radicals, as ירע and ירע for ירע, from ירע; ירע for ירע, from ירע; so ירע for ירע, &c.

4. IMPERATIVE. In ירע Job 37. 6, with commutation of letters for ירע, the middle radical ר for י by Chaldaism: ירע makes Imper. ירע instead of ירע for sake of euphony. The original radical Yod is sometimes restored here, as ירע, ירע; whence by contraction ירע Jer. 25. 27, for ירע.

5. PARTICIPLE. In נָשָׂא 1 Sam. 22. 1, the final ׀ is commutative for ח, plur. נֹשְׂאִים. The participles in the construct state end in Tseri, as עֹשֶׂה Ex. 15. 11, בֹּנֵה Ps. 147. 2, רֹעֶה Gen. 4. 2, כֹּנֵן Gen. 14. 19. The fem. form frequently develops the original Yod, as עֹשֶׂהָ Cant. 1. 7; בֹּנֵהָ Lam. 1. 16, צֹמֵהָ Prov. 31. 27, פֹּרֵהָ Ps. 127. 3. In the plur. אֹמְרוֹת Is. 41. 23, the Pass. Part. has sometimes עֹשֶׂה Job 41. 25, for עֹשֶׂהִי; צֹמֵה Job 15. 22, for צֹמֵהִי. In Is. 3. 16, the Kethib has נֹשְׂרוֹת, the Keri נֹשְׂרוֹת, 1 Sam. 25. 18, Keri עֹשֶׂהוֹת.

§ 97. NIPHAL.

1. PRETERITE. The first radical in Pe Nun verbs here falls out according to custom, as נָקַח for נִקְחָה; נָבַח for נִבְחָה. Hireq sometimes occurs before י instead of Tseri, as נָקִיחָה Gen. 24. 8, נִבְלִינוּ 1 Sam. 14. 8. In pause נָקִיחָה Num. 24. 6, according to § 22. 2. ה. נִקְחָה Cant. 1. 6, for נִקְחָה or נִקְחָה.

2. INFINITIVE. When Dagesh falls out of the first radical, the characteristic ח is of course pointed with Tseri, as לְהִנָּחֹחַ Judg. 13. 21, whence by contraction לְהִנָּחֹחַ Is. 1. 12. The Inf. Abs. has once the form of the Constr., as נִבְלִיחַ 2 Sam. 6. 20. We find also נִקְחָה Jer. 49. 10.

3. FUTURE. The Fut. Apoc. merely drops the final ח with the preceding vowel, as נִקְחָה, apoc. נִקְחָ Is. 47. 3. The only anomalous forms in the Fut. are נִדְחָה Jer. 23. 12, for נִדְחָה; נִתְחָה Ps. 109. 13, for נִתְחָה (נִתְחָה).

4. IMPERATIVE. In one case we find the characteristic of the Preter anomalously retained, as נִקְחָה for נִקְחָה Jer. 50. 5.

5. PARTICIPLE. Occasionally the second radical takes Kamets instead of Segol, as נִתְחָה Is. 17. 11; נִבְלָה Is. 56. 3.

§ 98. PIEL.

1. PRETERITE. In the greater number of cases the י of the second syllable quiesces in Hireq instead of Tseri, as נִלְיָה Lev. 25. 11; צִדְיָה Lev. 25. 21; נִסְיָה Ps. 143. 9; דְּמִיָּה Is. 14. 24; גִּלְיָה Is. 57. 8.

2. INFINITIVE. The Absolute sometimes follows in formation the analogy of the Inf. Constr. of קָטַל, as עֲנֵה Ex. 22. 22; בִּלֵּה 1 Sam. 3. 12; נָקַח Jer. 30. 11. In נִחָה (חָנַח) Hos. 6. 9, the original י makes its appearance.



3. FUTURE. In חָנַלָה Lev. 16. 7, the ח quiesces in Tseri instead of Segol. Peculiarly anomalous is אֶרְרָה Is. 16. 9, from the root רָרַח, where, according to Gesenius, we are to recognise a transposition of letters for אֶרְרָה. In וְאֶעֱנֶה 1 Kings 11. 39, we have a contraction by § 26. I. 2, for וְאֶעֱנֶה. Also by contraction וְעָשָׂה Lam. 3. 33, for וְעָשָׂה; וְיָדַד Lam. 3. 53, for וְיָדַד. In the plur. the primitive י instead of ח appears, as in Kal, as תִּרְמִינִי Is. 40. 25, Ex. 15. 5. The apocopate forms in this conjugation not only drop their final ה with its vowel, but also the Dagesh forte from the middle radical, because this letter becomes final, § 12. 2, as רָחַל, וְרָחַל, וְרָחַל. In one or two cases the Pattah is lengthened to Kamets, as וְיָחַד 1 Sam. 21. 14, for וְיָחַד; חָנַלָה Prov. 25. 9.

4. IMPERATIVE. Variant from this is רָבֹה Judg. 9. 29, with Segol anomalous. In וְלִיָּדָה Prov. 26. 7, the י is commutative for ח, וְלִיָּדָה. The apoc. form is not usual here, as נָלָה for נָלָה, חָסָה Am. 6. 10, for חָסָה; צָרָה for צָרָה Deut. 3. 28.

5. PARTICIPLE. Occasionally with final Tseri, as מְחַבֵּחַ Is. 64. 4; מְעַרָה Jer. 31. 10. By commutation מְרַפֵּא for מְרַפֵּא Jer. 38. 8. In the plur. מְסַחֲרִי Gen. 21. 16, for מְסַחֲרִי, ה being exchanged for י.

#### § 99. PUAL.

Conforms in all respects to paradigm of נָלָה. In one case we find Shureq instead of Kibbutz, וְנָחָה Ezek. 16. 34. In רָאָה the Dagesh is excluded without compensation. With compensation we have וְחָזָה Ps. 36. 13. Also with Kamets Hateph instead of Kibbutz, as וְכָסָה Ps. 72. 20, וְכָסָה Ps. 80. 11.

#### § 100. HIPHIL.

1. PRETERITE. The characteristic ח sometimes has Segol even though not followed by a Guttural, as חָנַלָה Est. 2. 6, חָרָה Gen. 41. 28. With the first radical a Guttural the form is regular, as חָצַרָה Is. 53. 12. Hence in one instance we find חָצַרָה Is. 53. 10, for חָצַרָה. Specially anomalous is חָעַלָה Hab. 1. 15, with Tseri instead of Pattah. In the 3d pers. sing. fem. we have sometimes the Chaldaic form of חָנַלָה instead of חָנַלָה, as חָרָה Lev. 26. 34, חָלָה Ezek. 24. 12, where ח has Segol as above. For Tseri before Yod we sometimes find Hireq, as in the other conjugations, as חָעַלָה Ex. 33. 1, חָעַלָה 2 Kings 17. 26. Specially anomalous is חָסַחָה Prov.

24. 28. A Chaldaic form appears in חִמְסִיר Josh. 14. 8. Compare אֶשְׁתִּיר Dan. 3. 21, and וְיִמִּיר Dan. 5. 3.

2. **INFINITIVE.** Of a peculiar form is חֲרֹצָה Gen. 3. 16, and חֲרָצָה Gen. 22. 17, retaining Kamets from the termination of the Preter. In the Construct we find חֲקָצוֹת Lev. 14. 48, for חֲקָצוֹת. By a special anomaly לְהִשָּׂאוֹת 2 Kings 19. 25, occurs for לְהִשָּׂאוֹת, the א being elided and the preceding points transposed.

3. **FUTURE.** Assimilated Pe נ makes אָנֶסְהוּ (אָנֶסְהוּ), &c. In יִפְלֵא Lev. 27. 2, the final א is commutative for ה (יִפְלֵה). So יִשְׂרָא Ps. 89. 23, and by apoc. יִשְׂרָא Ps. 55. 15. Apocope here presents a twofold form, (a) The *nude*, or simple, as יִרְדֶּה (יִרְדֶּה), יִפְתָּה (יִפְתָּה), יִשְׁתָּה (יִשְׁתָּה); and (b) The Segolate, i. e. with a future vowel, as יִרְעֵל, יִרְחֵע, יִרְגֵל. To this conjug. belongs יִרְא from יִרְאָה, and the following forms of פ"נ and פ"י verbs, viz. אָס Job 23. 11, with Kamets instead of Pattah on account of tone; elsewhere אָס and אָסָה, from נָסַח from נִסַּח, יִרְדּוּ from יִרְדּוּ, יִרְדּוּ from יִרְדּוּ, יִרְדּוּ from יִרְדּוּ.

4. **IMPERATIVE.** An apocopated form sometimes occurs here, as חָרַב Deut. 9. 14, for חָרַבָה Ps. 51. 4, for חָרַבָה. If the first radical be a Guttural, two Pattahs are employed, as חָרַבָה Ex. 33. 12. Specially anomalous is חָשַׁע Ps. 39. 14, taking its form from חָשַׁע, but its signification from חָשַׁע. Verbs of פ"נ and פ"י make the Imp. Hiph. thus; חָנַח (חָנַח), חָנַח and apoc. חָנַח (חָנַח), חָשַׁע, apoc. חָשַׁע (חָשַׁע); יִרְדּוּ from יִרְדּוּ, יִרְדּוּ from יִרְדּוּ.

5. **PARTICIPLE.** With פ"נ assimilated מְנַחֵה (מְנַחֵה), and with Tseri instead of Segol, מְנַחֵה (מְנַחֵה); מְנַחֵה (מְנַחֵה); מְנַחֵה (מְנַחֵה). Also מְנַחֵה and מְנַחֵה from יִרְדּוּ and יִרְדּוּ.

# § 101. HOPHAL.

**PRETERITE.** A Holem occurs in חָלַל Judg. 2. 28, on account of pronunciation. A few verbs Pe Nun assume the form of either חָלַל or חָלַל. The other parts of the verb present no anomalies of consequence.

# § 102. HITHPAEL.

1. **PRETERITE.** One of the most peculiar words of this class is כָּדַח to bow down or worship, which shows in Hithpael its original א as third radical; but as it militates with usual analogy to employ א as a final moveable radical, the weak ה is superadded, apparently for the sake of euphony; as Pret. חָשַׁחְתָּה, Fut. יִשְׁחַחְתָּה. In the Apoc.

Fut. the ך quiesces in Shureq, as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה. Inf. with ה paragogic הִשְׁתַּחֲוֶה 2 Kings 5. 18. In הִתְוַדָּה Lev. 5. 5, from וָדָה the primitive ך is exchanged for ך. In הִתְוַדָּה Prov. 24. 10, and הִשְׁתַּחֲוֶה 1 Kings 14. 2, Hireq occurs instead of Tseri.

2. FUTURE. With syncope of the formative letter אִדְמָה Is. 14. 14, for אִדְמָה; as also אִדְמָה Is. 38. 15. In נִשְׁתַּחֲוֶה Is. 41. 23, Kamets occurs instead of Segol. In the Apoc. Fut. the last letter and vowel together with the characteristic Dagesh are omitted, as וִיחַנֵּל Gen. 9. 21, for וִיחַנֵּל; and without Vav conversive וִיחַנֵּל Ps. 45. 12, וִיחַנֵּל Prov. 23. 3, 6, וִיחַנֵּל Deut. 2. 9, 19. In Gen. 27. 29 : 43. 28, and 1 Kings 9. 9, we find the imperfect form יִשְׁתַּחֲוֶה evidently for יִשְׁתַּחֲוֶה.

### § 103. Interchange of Forms between Verbs ל" Aleph and ל" He.

The near relation of these two classes of verbs, which in the Chaldee are entirely identical, causes a frequent interchange of the forms peculiar to the one for those that are characteristic of the other. Thus we find of the former, כָּלְמָה Ps. 119. 101, for כָּלְמָה; חָטָא Eccl. 8. 12, for חָטָא; מָלָא Jer. 51. 34, for מָלָא; רָמָה 2 Kings 2. 21, for רָמָה; רָנָה Job 39. 24, for רָנָה; נָבִיחָה Jer. 26. 9, for נָבִיחָה, with substitution of ך for א. Of the latter, רָמָה Ezek. 43. 27, for רָמָה; רָצָה Ezek. 1. 14, for רָצָה; רָשָׁה Lam. 4. 1, for רָשָׁה; רָחַלָה 2 Chron. 16. 12, for רָחַלָה; שָׁנָה 2 Kings 25. 29, for שָׁנָה; שָׁנָה Eccl. 8. 1, for שָׁנָה.

### § 104. Verbs Doubly Anomalous.

From the preceding exposition of the Hebrew verb, it appears that the principal deviations from the regular form arise from the occurrence of ך or one of the quiescents א, ה, ר, among the root-letters. But the root may have both ך and one of the quiescents in at the same time, as radicals; as for instance, נָשָׂא to bear, to carry, נָשָׂא to stretch out; or it may have two quiescents, אָבָה to be willing, רָצָא to go out, יָרָח to throw, to dart, בֹּא to come. In such cases the verbs are said to be *doubly anomalous*, inasmuch as they are subject at the same time to two different sets of rules, viz. those specified under the several classes to which each letter pertains. Thus, for instance, the ך of נָשָׂא will be regulated by the rules laid down § 66, under the class of ך" verbs, giving for the future אָשָׂא (for אָשָׂא) while א will be subject to the rules contained § 91,

in reference to מ"ל verbs, and hence the Fut. רָשָׁא with final Kamets. So also the א of אָבָה will follow the analogy of verbs מ"ט, § 54, forming the Fut. יִאָבָה, while the ה conforms to the model of verbs ח"ל, exhibiting final Segol. The same is the case with numerous other verbs, a list of the principal of which we here subjoin.

*Verbs מ"ט and מ"ל.*

נָשָׂא, Inf. שָׂאָה, also שָׂאָה; Fut. רָשָׂא Ruth 1. 14, for תִּשָּׂאָה; Imp. שָׂא, fem. שְׂאִי.  
נָשָׂא, Hiph. הִשָּׂאָה Jer. 4. 10; Inf. constr. with prep. ל, לְהִשָּׂאָה 2 Kings 19. 25, for לְהִשָּׂאָה, or לְהִשָּׂאָה.  
נָבָא, Niph. נִבְּאָה Ezek. 37. 7; Inf. הִנְבְּאָה Zech. 13. 4; Hithp. הִנְבִּיתִי Ezek. 37. 10, Infinit. הִנְבִּיאוֹת for הִנְבְּאוֹת.

*Verbs מ"ט and ח"ה.*

נָשָׂח, Fut. רָשָׂח, Fut. apoc. רָשַׁח, Hiph. הִרָשָׂח, Fut. רָשַׁח, apoc. רָשַׁח, 1st pers. sing. אֲשַׁח Job 23. 11, with ו conv. רָשַׁח 2 Sam. 19. 15, נָשַׁח Jer. 15. 6.  
נָחַח, Hiph. הִנָּחַח, Fut. נִחָח, apoc. נָחַח, 1st pers. sing. אֲנַח, Imp. הִנָּחַח, apoc. נָחַח Ex. 8. 12, Hoph. הִנָּחַח, once הִנָּחַח Ps. 102. 5, for הִנָּחַח.  
נָחַח, Fut. נִחָח, with ו conv. נָחַח 2 Kings 9. 33, apoc. נָחַח Is. 63. 3, Hiph. הִנָּחַח, Fut. נִחָח, with ו conv. נָחַח Lev. 8. 11.  
נָצַח, Niph. נִצָּח, Hiph. הִנָּצַח, Inf. הִנָּצַח Num. 26. 9.  
נָשָׂח, Niph. נִשָּׂח, Hiph. הִנָּשָׂח, Fut. רָשָׂח.

*Verbs מ"ט and ח"ה.*

אָבָה, Fut. תִּבָּא Prov. 1. 10, for תִּאָבָה.  
אָלָה, Fut. יִאָלָה, with ו conv. יִאָלָה 1 Sam. 14. 24. According to others irreg. Fut. Hiph.  
אָפַח, Fut. תִּאָפַח Ex. 16. 23, with omission of א, יִתְפָּח 1 Sam. 28. 24; Niph. Fut. תִּאָפַח Lev. 6. 10, Imp. אָפַח Ex. 16. 33, by Syriasm for אָפַח.  
אָחַח, Fut. תִּאָחַח Mic. 4. 8, but in Prov. 1. 27, יִאָחַח; with ו conv. יִאָחַח Is. 41. 25, plur. יִאָחַחוּ Is. 41. 5, יִאָחַח Deut. 33. 21, for יִאָחַח, Imp. יִאָחַח Is. 21. 12, Hiph. Imp. יִאָחַח Is. 21. 14, for יִאָחַח.

*Verbs מ"ט and מ"ל.*

רָצָא, Inf. צָאָה, Imp. צָא, Hiph. הִרָצָא.

Verbs ע"י and ל"ה.

רָדָה, Imp. יִרְדּוּ Jer. 50. 14, Pi. Fut. יִרְדּוּ Lam. 3. 53, either for יִרְדּוּ or Hiph. וַיִּרְדּוּ; Hiph. הִרְדָּה, Fut. יִרְדּוּ, apoc. יִרְדּוּ, Hithp. הִתְרַדָּה.

רָדָה, Inf. יִרְדּוּ, רִדּוּ, Fut. with suff. יִרְדּוּ Num. 21. 30; Niph. יִרְדּוּ Ex. 19. 13, Hiph. Inf. הִרְדּוּ, Fut. יִרְדּוּ, with ו conv. יִרְדּוּ 2 Kings 13. 17, Part. מִרְדָּה.

רָבָה, Hiph. הִרְבָּה, Fut. תִּרְבֶּיךָ Job 19. 2, Part. with suff. מִרְבֶּיךָ Is. 51. 23; Niph. Part. constr. נִרְבִּי Zeph. 3. 18, for נִרְבִּי; Pi. Fut. יִרְבֶּה Lam. 3. 33, for יִרְבֶּה.

רָבָה, Fut. with suff. יִרְבֶּה Ps. 74. 8; Hiph. הִרְבֵּה Ezek. 22. 7, Fut. תִּרְבֶּה Lev. 25. 14, Part. with suff. מִרְבֶּיךָ Is. 49. 26.

רָפָה, Fut. יִרְפֶּה, with ו conv. יִרְפֶּה Ezek. 31. 7, נִרְפֶּה Ezek. 16. 13, Pi. Fut. יִרְפֶּה Jer. 10. 4, Hithp. Fut. יִתְרַפֵּה Jer. 4. 30. Intens. form רִפְּרִיחַ Ps. 45. 3.

## CHAPTER VIII.

### § 105. VERBS WITH PRONOMINAL SUFFIXES.

1. That remarkable peculiarity of the Hebrew and the other Shemitic languages, by which not only the *personal*, but also the *governed* or *objective* case of pronouns is so appended to the verb as to form with it a single word, has already been adverted to, § 30. I. 3. It is there remarked that the personal pronouns have a *broken* or *fragmentary* form which is assumed for this purpose, so that instead of saying קָטַל אֲנִי *he killed me*, we have קָטַלְתִּי, and instead of קָטַלְתָּם or קָטַלְתָּ אֹתָם *thou didst kill them*, we have קָטַלְתָּם. This kind of connection, however, between the verb and its suffix is not so close as that between nouns and their suffixes (דְּבָרִי *my word*), and consequently the verbal suffixes are not so much *contracted*, or, in other words, are less *fragmentary* than the nominal. Indeed they sometimes remain entirely detached from the governing verb, as קָטַל אֹתוֹ *he killed him*. The following are the terminations by which such pronouns are indicated.

Sing.	Plur.
1 c. <b>אני</b> <i>me</i>	1 c. <b>אנחנו</b> <i>us</i>
2 m. <b>אתה</b> <i>thee</i>	2 m. <b>אתה</b> <i>you</i>
2 f. <b>אתה</b> <i>thee</i>	2 f. <b>אתה</b> <i>you</i>
3 m. <b>הוא</b> or <b>הוא</b> <i>him</i>	3 m. <b>הם</b> or <b>הם</b> <i>them</i>
3 f. <b>היא</b> or <b>היא</b> <i>her</i>	3 f. <b>הן</b> or <b>הן</b> <i>them</i>

2. These suffix pronouns are for the most part united to verbs by means of what is termed a *union-vowel*, § 30. I. 4, substituted in place of the final vowel of the verb, which falls away, as **ישמרני** *he will keep me* (for **ישמר אני**), where Tseri is the union-vowel. A fuller view of the verbal suffixes with their union-vowels is given in the following table.

Sing.	Plur.
1 c. <b>אני</b> , <b>אני</b> , <b>אני</b> <i>me</i>	1 c. <b>אנחנו</b> , <b>אנחנו</b> , <b>אנחנו</b> <i>us</i>
2 m. <b>אתה</b> , <b>אתה</b> , <b>אתה</b> <i>thee</i>	2 m. <b>אתה</b> <i>you</i>
2 f. <b>אתה</b> , <b>אתה</b> , <b>אתה</b> <i>thee</i>	2 f. <b>אתה</b> <i>you</i>
3 m. <b>הוא</b> , <b>הוא</b> , <b>הוא</b> <i>him</i>	3 m. <b>הם</b> , <b>הם</b> , <b>הם</b> , <b>הם</b> , <b>הם</b> , <b>הם</b> <i>them</i>
3 f. <b>היא</b> , <b>היא</b> , <b>היא</b> <i>her</i>	poet. <b>הם</b> , <b>הם</b> , <b>הם</b> , <b>הם</b> , <b>הם</b> , <b>הם</b> <i>them</i>
	3 f. <b>הן</b> , <b>הן</b> , <b>הן</b> , <b>הן</b> , <b>הן</b> , <b>הן</b> <i>them</i>

3. These suffixes, especially in the singular of the Fut., are sometimes preceded by an epenthetic Nun, which is usually assimilated to the first letter of the suffix, and expressed by Dagesh forte, though in the poetical books the **נ** is not unfrequently written out, as **יבדדני** *he will glorify me*, Ps. 50. 23. In this case the suffixes assume the forms exhibited in the following table.

Sing.
1 c. <b>אני</b> and <b>אני</b> for <b>אני</b> and <b>אני</b>
2 m. <b>אתה</b> and <b>אתה</b> for <b>אתה</b> and <b>אתה</b>
3 m. <b>הוא</b> for <b>הוא</b>
3 f. <b>היא</b> for <b>היא</b>
Plur.
1 c. <b>אנחנו</b> for <b>אנחנו</b>

In the poetical books we occasionally meet with the suffixes **בך**, **בך**, **בך**, 2d pers. sing. masc. and fem., instead of **ך**, **ך**, and **ך**, as **יברכך** *they shall bless thee*, Ps. 145. 10, **אזכרך** for **אזכרך** Ps. 135. 6.

4. The natural effect of the accession of suffixes to verbs is an increase in the number of syllables. But as a counteractive to this the tone usually moves forward in such cases, which causes one or more of the preceding vowels to fall away, leaving Sheva simple or

composite in their place, and thus diminishing the number of distinct syllables. Thus in the 3d pers. sing. and plur. Pret. the Kamets of the first radical in consequence of accession falls away, and the Pattah of the second becomes Kamets by standing in a mixed syllable, according to § 8. 3, while in the fem. the ן is changed into ן. Consequently,

$\left. \begin{array}{l} \text{קָטַל} \\ \text{קָטַלְתָּ} \\ \text{קָטַלְתָּ} \end{array} \right\} \text{ becomes } \left\{ \begin{array}{ll} \text{קָטַלְתָּ, as קָטַלְתָּי} \\ \text{קָטַלְתָּ, as קָטַלְתָּי} \\ \text{קָטַלְתָּ, as קָטַלְתָּי} \end{array} \right.$

The other changes which take place from the same cause will be best learned from the annexed paradigm.

## PARADIGM OF SUFFIXES.

## § 106. PRETERITE OF KAL.

## SINGULAR.

(a.) 3d Pers. *masc.* קָטַל *he has killed.*

Sing.		Plur.	
1 c.	קָטַלְתִּי <i>me</i>	1 c.	קָטַלְתֶּם <i>us</i>
2 m.	קָטַלְתָּ <i>thee</i>	2 m.	קָטַלְתֶּם <i>you</i>
2 f.	קָטַלְתְּ <i>thee</i>	2 f.	קָטַלְתֶּן <i>you</i>
3 m.	קָטַלְתָּ <i>him</i>	3 m.	קָטַלְתֶּם <i>them</i>
3 f.	קָטַלְתְּ <i>her</i>	3 f.	קָטַלְתֶּן <i>them</i>

(b.) 3d Pers. *fem.* קָטַלְתְּ *she has killed.*

1 c.	קָטַלְתִּי <i>me</i>	1 c.	קָטַלְתֶּם <i>us</i>
2 m.	קָטַלְתָּ <i>thee</i>	2 m.	קָטַלְתֶּם <i>you</i>
2 f.	קָטַלְתְּ <i>thee</i>	2 f.	קָטַלְתֶּן <i>you</i>
3 m.	קָטַלְתָּ <i>him</i>	3 m.	קָטַלְתֶּם <i>them</i>
3 f.	קָטַלְתְּ <i>her</i>	3 f.	קָטַלְתֶּן <i>them</i>

(c.) 2d Pers. *masc.* קָטַלְתָּ (קָטַלְתָּ) *thou hast killed.*

1 c.	קָטַלְתִּי <i>me</i>	1 c.	קָטַלְתֶּם <i>us</i>
3 m.	קָטַלְתָּ <i>him</i>	3 m.	קָטַלְתֶּם <i>them</i>
3 f.	קָטַלְתְּ <i>her</i>	3 f.	קָטַלְתֶּן <i>them</i>

(d.) 2d Pers. *fem.* קָטַלְתְּ *thou hast killed.*

1 c.	קָטַלְתִּי <i>me</i>	1 c.	קָטַלְתֶּם <i>us</i>
3 m.	קָטַלְתָּ <i>him</i>	3 m.	קָטַלְתֶּם <i>them</i>
3 f.	קָטַלְתְּ <i>her</i>	3 f.	קָטַלְתֶּן <i>them</i>

(c.) 1st Pers. com. קָטַלְתִּי *I have killed.*

Sing.		Plur.	
2 m.	קָטַלְתָּ <i>thee</i>	2 m.	קָטַלְתֶּם <i>you</i>
2 f.	קָטַלְתְּ <i>thee</i>	2 f.	קָטַלְתֶּן <i>you</i>
3 m.	קָטַלְתִּי <i>him</i>	3 m.	קָטַלְתֶּם <i>them</i>
3 f.	קָטַלְתְּ <i>her</i>	3 f.	קָטַלְתֶּן <i>them</i>

Plur.

(f.) 3d Pers. com. קָטַלוּ *they have killed.*

1 c.	קָטַלְתִּי <i>me</i>	1 c.	קָטַלְנוּ <i>us</i>
2 m.	קָטַלְתָּ <i>thee</i>	2 m.	קָטַלְתֶּם <i>you</i>
2 f.	קָטַלְתְּ <i>thee</i>	2 f.	קָטַלְתֶּן <i>you</i>
3 m.	קָטַלְתִּי <i>him</i>	3 m.	קָטַלְתֶּם <i>them</i>
3 f.	קָטַלְתְּ <i>her</i>	3 f.	קָטַלְתֶּן <i>them</i>

§ 107. INFINITIVE KAL.

1. The Inf. Kal (קָטַל, קָטַל) when suffixed is treated for the most part like a *Segolate noun* (of the form קָטַל, קָטַל) of which the vowel in the first syllable is for the most part short (קָטַל). A very few cases vary from this and exhibit קָטַל. We give in the paradigm only the common form with Holem.

Sing.		Plur.	
1 c.	קָטַלְתִּי <i>my killing</i>	1 c.	קָטַלְנוּ <i>our killing</i>
2 m.	קָטַלְתָּ <i>thy killing</i>	2 m.	קָטַלְתֶּם <i>your killing</i>
2 f.	קָטַלְתְּ <i>thy killing</i>	2 f.	קָטַלְתֶּן <i>your killing</i>
3 m.	קָטַלְתִּי <i>his killing</i>	3 m.	קָטַלְתֶּם <i>their killing</i>
3 f.	קָטַלְתְּ <i>her killing</i>	3 f.	קָטַלְתֶּן <i>their killing</i>

§ 108. FUTURE KAL.

1. All the persons of the Fut. which end in the last letter of the root, lose their final vowel before suffixes, except that before ה, כֶּם, כֶּן the vowel remains, and becomes Kamets Hateph. The suffix has the union-vowel e.

Sing.		Plur.	
1 c.	יִקְטֹלְנִי <i>he will kill me</i>	1 c.	יִקְטֹלְנוּ <i>they will kill us</i>
2 m.	יִקְטֹלְךָ <i>&amp;c.</i>	2 m.	יִקְטֹלְכֶם <i>&amp;c.</i>
2 f.	יִקְטֹלְךָ <i>&amp;c.</i>	2 f.	יִקְטֹלְכֶן <i>&amp;c.</i>
3 m.	יִקְטֹלְהוּ <i>&amp;c.</i>	3 m.	יִקְטֹלְהֶם <i>&amp;c.</i>
3 f.	יִקְטֹלְהָ <i>&amp;c.</i>	3 f.	יִקְטֹלְהֶן <i>&amp;c.</i>



## § 109. IMPERATIVE KAL.

1. This conforms very nearly to the Infinitive. The suffixes, however, have generally the union-vowel Tseri; as

Sing.		Plur.	
1 c.	תָּסִלְנִי <i>kill me</i>	1 c.	תָּסִלְנוּ <i>kill us</i>
3 m.	תָּסִלְחוּ &c.	2 m.	תָּסִלְתֶּם &c.
3 f.	תָּסִלְהוּ		

NOTE. The plural form תָּסִלְהוּ remains unchanged, whatever the accession at the end, as תָּסִלְהוּ, תָּסִלְהוּ, &c.

2. As all the remaining conjugations terminate in the same manner, they all follow the analogy of Kal in receiving suffixes, with very trifling variations. We give simply the Preter of Piel as a specimen.

Sing.		Plur.	
1 c.	תָּסִלְנִי <i>he will violently, &amp;c.</i>	1 c.	תָּסִלְנוּ <i>they will, &amp;c.</i>
2 m.	תָּסִלְתָּ &c.	2 m.	תָּסִלְתֶּם &c.
2 f.	תָּסִלְתְּ	2 f.	תָּסִלְתֶּן
3 m.	תָּסִלְתָּ	3 m.	תָּסִלְתֶּם
3 f.	תָּסִלְתְּ	3 f.	תָּסִלְתֶּן

## REMARKS ON THE VERBAL SUFFIXES.

## § 110. General Remarks.

1. As the effect of the suffixes is either to add a new accented syllable, or to give to a syllable the tone which it had not before, a change in the vowels, according to the laws of the tone §§ 21 and 27, 11-14, is the necessary consequence. (a) In the Preter the vowel of the fore-tone (§ 21. 3.) under the first radical always disappears, as תָּסִלְנִי, תָּסִלְתָּ. (b) The vowel of the penult which was before long, now falls into an unaccented syllable and becomes short, as תָּסִלְתָּ Pa. 13. 5, from תָּסִלְתָּ. In the Future, as the first syllable is mixed and its vowel is incapable of being rejected, the last syllable only admits of change, and that only when it is mutable. Accordingly the short or accented final vowel disappears here entirely before the union-vowel, as תָּסִלְתָּ for תָּסִלְתָּ. But where no union-vowel occurs the second vowel is merely shortened, as תָּסִלְתָּ.

2. When the suffixes are attached to those persons of the verb

which end with the last radical consonant, no change takes place in the termination of the verb; but when appended to the affirmatives of several of the persons, a peculiar modification of the form ensues. (a) The characteristic vowel termination of the third person sing. fem. of the Pret. חָ, *ā*, is hardened into חָ, *āth*, as קָטְלָהּ, קָטְלָהּ, קָטְלָהּ. (b) The liquid final ך and ם of the plur. are expelled, as if they stood in the way of a sufficiently close connection between the verb and its suffix, as קָטְלָהּ for קָטְלָהּ or קָטְלָהּ. (c) In the sec. pers. fem. sing. the original vocalic ending הִי (§ 30. I. 2. b.) is often found before the suffix in order to prevent the concurrence of two vowelless consonants, as קָטְלָהּ *thou (f.) hast killed me*. In a few cases (י) is here taken instead of (י), as יָלְדָהּ Jer. 2. 27, for יָלְדָהּ (יָלְדָהּ); יָשַׁבְתָּהּ Josh. 2. 17, 20, for יָשַׁבְתָּהּ; and occasionally (י), as יָרַדְתָּהּ Josh. 2. 18, for יָרַדְתָּהּ.

§ 111. *Preterite.*

1. Verbs whose second radical has (י) generally retain this characteristic vowel before the suffixes, as יָבֹשׁ Deut. 7. 13, יָבֹשׁ Lev. 16. 4, יָבֹשׁ Deut. 24. 3. But in the Piel and the other forms which have (י) in the last syllable, this vowel before ך, ך, is shortened into (י), as יָבֹשׁ Deut. 30. 3, יָבֹשׁ Deut. 32. 7. But with Pattah there is no change, as יָבֹשׁ, יָבֹשׁ. Before the rest of the suffixes this final long vowel falls away, as also before ך in pause, as יָבֹשׁ, יָבֹשׁ. The third pers. fem. sing. exhibits a kind of contraction or assimilation analogous to that of יָבֹשׁ for יָבֹשׁ, viz. the termination יָבֹשׁ is contracted into יָבֹשׁ, and יָבֹשׁ into יָבֹשׁ. This is indicated by the Dagesh inserted in ה upon the elision of the aspirate ח, as יָבֹשׁ for יָבֹשׁ, יָבֹשׁ for יָבֹשׁ. In the masc. both forms appear, as יָבֹשׁ Prov. 31. 12, and יָבֹשׁ 1 Sam. 1. 24. The suffix ך is sometimes written ח, without Mappiq, as יָבֹשׁ Amos 1. 11, for יָבֹשׁ. In all the plurals ending in ך the suffix is appended without a union-vowel, as יָבֹשׁ, יָבֹשׁ, &c.

§ 112. *Future.*

1. The union-vowel and the epenthetic ך are peculiarly characteristic of the Future. But before ך, ך, the original vowels Holem and Tseri are retained, only becoming shortened because they

lose the tone, as *יִקְטֹלְךָ*, *יִקְטֹלְכֶם*, *יִקְטֹלְכֶם*. On the contrary, in that class of verbs which has Future Pattah, and *especially* all those whose second or third radical is Guttural, the Pattah is retained, but lengthened into Kamets before the union-vowel, as *יִקְטֹלְךָ* Is. 62. 5, *יִשְׁמְעֶנּוּ* Deut. 28. 30, *יִמְצְאוּהוּ* Job 20. 8. By a Syriasm the suffixes sometimes become attached without a union-vowel to the plural form *וְךָ*, as *יִמְצְאוּנָה* Jer. 2. 24. In such cases we often find Kibbutz written instead of Shureq, as *יִקְרְאוּנִי* and *יִמְצְאוּנִי* Prov. 1. 28. The epenthetic *נ* is sometimes inserted before *וְךָ* for the sake of euphony, as *יִקְטֹלְכֶנּוּ* for *יִקְטֹלְכֶם*. In this case the *וְךָ* is often rejected and compensated by Dagesh, as *יִקְטֹלְכֶנּוּ*, *יִקְטֹלְכֶנּוּ*. On the same principle we find a Dagesh compensative of *נ* elided inserted in the suffix *ךָ* in several words, as *אֶרְאֶךָ* Gen. 12. 1, *אֶמְצְךָ* Is. 43. 5. So also in *כֹּחַ* of the same person, as *תִּנְצְרֶכָה* Prov. 2. 11, and in *נִי* of the first pers. sing., as *יִעֲרֶנִּי* Jer. 49. 19.

#### § 113. *Infinitive and Imperative.*

1. The suffixes in these modes are added according to the analogy of the Future, i. e. by means of the union-vowel. The Infinitive sometimes exhibits (*וְ*) under the second radical instead of the first, as *אֶכְלֶךָ* Gen. 2. 17, *אֶכְלֶכֶם* Gen. 3. 5; and occasionally though rarely with (*וְ*) under the first, as *אֶצְרֶכֶם* Lev. 23. 22.

#### § 114. *Suffixes of Verbs ה"ו.*

1. These verbs have special peculiarities as to the attachment of their suffixes. Since their last syllable ends with the weak and expelled *וְ*, or *וּ*, this termination is lost before the suffix, as *צִוִּנִי*, *צִוִּךָ*, *צִוִּי*. In the third pers. fem. sing. Pret. the suffix is not attached to the longer form *בָּלַחְתָּהּ*, but to the shorter and older one *בָּלַחַת*, as *עֲשֹׂהֶיהָ*, or shortened into *חַ*, as *רְאֵהָ*; and so with Dagesh *בָּלַחְתָּהּ* for *בָּלַחְתָּהּ* Zech. 5. 4. See § 111.

§ 115. *Table of Rare and Anomalous Suffix Formations.*

אֶבְדָּךְ	Ezek. 28. 16. Fut. Pi.	בְּנוֹתֶיךָ	Ezek. 16. 31. Inf. K.
אֶדְרִיכֶם	2 Sam. 22. 43. F. Hiph.	יִחְמְחוּרֵי	Ps. 51. 7, for יִחְ' Pr. Pi.
אֶדְוֶרְנִי	Ps. 28. 7. id.	שׁוֹבְבֶהָךְ	Is. 47. 10. Pr. Pi. (Polel)
אֶדְרֶךְ	Ps. 118. 28. id.	מְסַלְלֶנִּי	Jer. 15. 10. Part. Pi.
אֶחָדָךְ	Job 15. 17. Fut. Pi.	הַעֲסֶדָה	Ex. 9. 18, for יִדְח' Inf. N.
אֶחֱסֶנָּה	Gen. 31. 39. id.	יִרְגֶּרְשׁוּם	Ex. 2. 17, for שִׁוֵּן' F. Pi.
אֶחָלָךְ	Ex. 33. 3. id.	וַיִּאֲסְרוּם	1 Sam. 6. 10. F. Kal.
אֶעֱרֶךְ	Hos. 3. 2. Fut. Kal.	קָצַרְכֶם	Lev. 23. 22. Inf. Kal.
אֶמְאָסְאֶךְ	Hos. 4. 6. id.	בָּחִירִי	Ezek. 20. 5. id.
אֶסְעֶרֶם	Zech. 7. 14. F. Pi.	אֶחָבֶם	Hos. 9. 10. id.
אֶסְפֶּךְ	2 Kings 22. 20. Part. K.	מֵאֲסָכֶם	Is. 30. 12. id.
"	1 Sam. 15. 6. Fut. Kal.	קָרַבְכֶם	Deut. 20. 2. id.
אֶסְרֶם	Hos. 10. 10. F. Kal.	מֵצִאֲכֶם	Gen. 32. 20, for מָצָ' id.
אֶפְאִיחֶם	Deut. 32. 26. F. Hiph.	הִזְנֶנָּה	Ps. 102. 14. Inf. P. or K.
אֶרְיֶךְךָ	Is. 16. 9. (R. רִיח) F. Pi.	חֲנִנְכֶם	Is. 30. 18. Inf. Kal.
אֶתְסַנֶּךְ	Jer. 22. 24. F. Kal.	בָּסָעֶם	Am. 1. 13. id.
נִשְׁנִי	Gen. 41. 51. Pret. Pi.	רָקַעַךְ	Ezek. 25. 6. id.
אֶיִבְךָ	2 Sam. 4. 8. Part. Kal.	יִחְדָּפֶם	Josh. 23. 5. Fut. Kal.
נִצָּרָךְ	Prov. 4. 13. Imp. K.	פָּרַטְכֶם	Is. 1. 14. Inf. Pi.
הִזְדִּוִּחֶיכֶם	Ezek. 6. 8. Inf. Niph.	אֶאֱמָצְכֶם	Job 16. 5. Fut. Pi.
חִמְרִיתִי	1 Sam. 17. 35. Pret. H.	יַעֲשֶׂרְנִי	1 Sam. 17. 25. F. Hiph.
חִפְרָכֶם	Lev. 26. 15. Inf. Hiph.	תִּאֲכָלְהוּ	Job 20. 26. Fut. Pi.
חִצְפִּינִי	Ex. 2. 3. dag. euph. id.	יִשְׁעָכֶם	Is. 35. 4. Fut. Hiph.
חִירְמָךְ	Is. 33. 1. id.	חִירְהוּ	Hab. 3. 2. Imp. Pi.
יִחִירְךָ	Hab. 2. 17. Fut. Hiph.	יִכְסֹרְמוֹ	Ps. 140. 10. Fut. Pi.
יִכְסִּימוֹ	Ex. 15. 5. Fut. Pi.	הִעֲרִינִי	1 Kings 20. 35. Imp. H.
לִדְתָּהָ	Job 39. 2. Inf. Kal.	בָּרַם	Eccles. 3. 18. Inf. Kal.
צִדְקָתְךָ	Ezek. 16. 52. Inf. Pi.	חִחֲלֶם	Gen. 11. 6. Inf. Hiph.
תִּזְנִינִם	Ezek. 16. 28. F. (f.) K.	חִשְׁמָה	2 Chr. 36. 21. Inf. Hoph.
תִּשְׁלַחְהָ	Ezek. 23. 40. F. Kal.	יִלְבְּדֶנּוּ	Prov. 5. 22. Fut. Kal.

This list might be increased, but the remaining forms can be found in the Remarks on the various Paradigms.

## § 116. Contracted Suffix Forms.

[The Pronominal Suffixes are, for the most part, appended to *transitive* verbs, and sustain to them the relation of the *objective* or *accusative* case. In the following list are comprised the principal instances which occur with a Suffix joined either to transitive or intransitive verbs, expressing the relations indicated in other languages by the *dative* or *ablative* case, or by the conjunction *than*. They form a peculiar kind of *contraction*, which will be fully understood by resolving the terms into their original elements, in the same manner as in English the phrase *I will give him*, is by ellipsis for *I will give to him*.]

- בָּשָׁלָם for בָּשָׁל לָהֶם *boiled for them*, 1 Kings 19. 21.  
 נָתַתָּ לִי " נָתַתָּ לִי *thou hast given to me*, Josh. 15. 19.  
 אֶנְדִּירָנוּ " אֶנְדִּירָנוּ *I will tell him*, Job 31. 37.  
 רָבוּאָנוּ " רָבוּאָנוּ *he shall come upon him*, Job 15. 21.  
 יִשְׁלַם לָךְ " יִשְׁלַם לָךְ *he will repay thee*, 1 Sam. 24. 20.  
 עָשִׂיתִי לִי " עָשִׂיתִי לִי *I have made for myself*, Ezek. 29. 3.  
 הָשִׁיב לִי " הָשִׁיב לִי *bring me [word] again*, Gen. 37. 14.  
 תִּמְלֵא מֵהֶם " תִּמְלֵא מֵהֶם *shall be filled of them*, Ex. 15. 9.  
 דַּבֵּר עִמּוֹ " דַּבֵּר עִמּוֹ *to speak with him*, Gen. 37. 4.  
 רָצָאוּ מִמֶּנִּי " רָצָאוּ מִמֶּנִּי *are gone forth of me*, Jer. 10. 20.  
 יִזְעַקוּ אֵלֶיךָ " יִזְעַקוּ אֵלֶיךָ *shall cry to thee*, Neh. 9. 28.  
 יִגְדֹר עִמָּךְ " יִגְדֹר עִמָּךְ *shall dwell with thee*, Ps. 5. 5.  
 הִיחַבְּדָךְ " הִיחַבְּדָךְ *shall it be united with thee?* Ps. 94. 20.  
 יִמְרֹדוּ בָּךְ " יִמְרֹדוּ בָּךְ *they speak against thee*, Ps. 139. 20.  
 יִלְכְּדוּ " יִלְכְּדוּ *shall cleave to him*, Eccl. 8. 15.  
 תִּשְׁכַּח מִמֶּנִּי " תִּשְׁכַּח מִמֶּנִּי *be forgotten of me*, Is. 44. 21.  
 תִּנְשָׂתִיךָ " תִּנְשָׂתִיךָ *I am holier than thou*, Is. 65. 5.  
 חָנְךָ " חָנְךָ *is encamping around about thee*, Ps. 53. 6.  
 יִכְלֹתִי " יִכְלֹתִי *I have prevailed against him*, Ps. 13. 5.  
 חֲזַקְתָּ מִמֶּנִּי " חֲזַקְתָּ מִמֶּנִּי *thou art stronger than I*, Jer. 20. 7.  
 תִּזְנֶה עִמָּם " תִּזְנֶה עִמָּם *thou (f.) hast played the harlot with them*, Ezek. 16. 28.  
 יִשְׂשׂוּ עֲלֵיהֶם " יִשְׂשׂוּ עֲלֵיהֶם *they shall rejoice over them*, Is. 35. 1.

## CHAPTER IX.

## THE NOUN.

§ 117. *Classification.*

1. From what is said § 28 of the nature of Hebrew roots, it appears that the noun and the verb are very closely related in their origin, both being derived from a common abstract root, and distinguished from each other mainly by difference of tone and vocalization. In the noun, however, the idea of the root is conceived of as at rest and unconnected, while in the verb it is regarded as acting and emanating. The former is used to indicate the mere *being* of an object according to its nature; the latter, to convey the idea of *action, motion, or becoming* (*feri*), and involving the distinctions of time. The noun therefore is more limited, inert, and lifeless than the verb, which is the ruling, animating, most pervading element of the language, and consequently the most fully developed; as it is here that the influences of formation have naturally the widest scope.

2. Various other distinctions and discriminations of a special kind may be added, however, to this fundamental notion of a noun, causing it to be viewed in different aspects; as (1) as expressing the bare idea of the root without regard to person, time, or manner, i. e. as a simple *substantive*; and as this is the office of the *Infinitive*, we see the propriety of considering the *Infinitive* as a species of noun; (2) as *predicating* of a person or thing the pure idea of a verbal root, i. e. the *participle*; the office of which is not so much to represent the action as actually proceeding from an agent, as to represent a person or thing as that to which the action, when it does take place, is to be attributed; as כֹּתֵב properly *one that writes*; the idea of the *person* being peculiarly prominent, and consequently giving to the word so far the leading character of a noun. Again (3) the noun may be conceived as having an *attributive* or *adjective* power, expressive of the quality of a subject; or (4) as an *abstract* derived from a verbal or nominal idea, as צְדִיקָה *righteousness*, יְשׁוּעָה *salvation*. To these many possible accessory modifications may still be added, as of intensity, frequency, the instrument, place, manner, &c., of an action.

3. Although *declension* in the sense of *varying a noun by case* is

unknown to the Hebrew, which expresses the relations of case by means of prepositions, yet the term is employed not inaptly by grammarians to denote those various *classes of nominal forms* with which the language abounds, and a convenient arrangement of which has always been attended with difficulty. In some grammars we find no less than thirteen of these declensions enumerated, distinguished principally by the vowel points peculiar to each. It is not perhaps possible to fix upon *any* partition of these forms which will not be more or less arbitrary, and liable to exception, yet the one now mentioned is altogether too complex, and imposes too much of a tax on the memory of the learner, to answer the purposes of practical utility. A classification far preferable is one founded upon a few great leading principles of formation which we have already noted, § 31. 4-6, as obtaining in regard to the verb. These are, (1) The character of vowels within the limits of the root. (2) Reduplication of radical letters. (3) The addition of extraneous letters, particularly at the beginning or end of words. The advantage of this arrangement is, that it is far less arbitrary than the other, and not being founded on a mere difference of vowels, but on the essential forms of words, it is, when once learned, much more easily remembered and applied. It may be expanded as follows :—

#### ORDER I.—NOUNS CONSISTING OF THE RADICAL LETTERS.

##### § 118. CLASS I.

*Segolates, or Nouns consisting, for the most part, of the bare letters of their roots, with the tone on the first syllable instead of the second, as is the case with the verb, § 31, 2.*

1. This is the simplest and most primitive class of Hebrew nouns, in which the second radical is properly destitute of any vowel at all, i. e. the word is in fact originally *monosyllabic*, and distinguished generally by one of the three forms :  $\text{בָּרַךְ}$ ,  $\text{בִּרְכָּה}$ ,  $\text{בִּרְכָּה}$ . But as the pronunciation of these forms would be in many cases exceedingly difficult, an additional vowel called a *furtive* or *euphonic* vowel is introduced in order to obviate the inconvenience. This vowel is for the most part Segol ( $\text{ֿ}$ ), whence the name *Segolate nouns*. Thus instead of  $\text{בִּרְכָּה}$ , in which it is scarcely possible to enounce the  $\text{ב}$ , by introducing ( $\text{ֿ}$ ) we have  $\text{בִּרְכָּה}$ , a word of comparatively easy utterance. In order, however, to render it still more euphonic, the

Pattah also is changed into Segol, which gives us קֶסֶל, the more usual form of Segolate nouns. In like manner we have קֶלֶךְ for מֶלֶךְ, סֶסֶר for מֶסֶר, חֶלֶךְ for מֶלֶךְ, בֶּבֶשׁ for מֶבֶשׁ, קֶדֶשׁ for מֶקֶדֶשׁ, &c. In some cases where no difficulty of pronunciation exists the primitive form is retained; as נֵיָא *a valley*, חֵיָא *sin*, where the *א* is properly *otiant*, and נֵרֶךְ *ointment*, קֶשֶׁט *justice*, &c.

2. In all cases in which this class of words, by the ordinary accidence of grammar, receives an accession at the end, whether in consequence of suffix, construction, or plural ending, the necessity for such euphonic vowel is removed, and the specified additions are made to the *primitive* and not to the *Segolate* form; as מִלְכִּי *my king*, מִלְכֵּנוּ *our king*; סִפְרֵיכֶם *your books*, סִפְרֵי *books of* (st. const.). Consequently קֶסֶל־, קֶסֶל־, קֶסֶל־ are always found before accented suffixes, only that Hireq is very commonly employed for Pattah, more especially because the latter has been already previously changed into Segol in קֶסֶל, which makes the substitution easier, § 27. 4.

3. In regard to origin the Segolate class of nouns may be traced to

(a) Verbs גuttural.

as	פֶּתַח <i>door</i>	פֶּרֶץ <i>prince</i>	נֶפֶחַ <i>front</i>
	פֶּלֶא <i>miracle</i>	נֶפֶחַ <i>perpetuity</i>	נֶפֶחַ <i>arrogance</i>
	דֶּשֶׁא <i>grass</i>	נֶפֶחַ <i>flag</i>	נֶפֶחַ <i>rest</i>

(b) Verbs ו Vav.

as	נֶעַר <i>youth</i>	פֶּעַם <i>step</i>	שֶׁוֹר <i>dawn</i>
	שַׁעַר <i>gate</i>	בִּדְרֵךְ <i>watchtower</i>	בִּדְרֵךְ <i>womb</i>

The force of the guttural here avails for the most part (§ 25. 6.) to expel the original *e* (ֶ) after the first radical; only a few words with the harder ה still retain it as kindred to *a*, as לֶחֶם *bread*, רֶחֶם *womb* (but רֶחֶם Judg. 5. 30). On the other hand *o* always maintains itself, as בִּדְרֵךְ *trial*, נֶעַר *youth*, פֶּעַל *work*, though in מֶזֶל *tent* we find final *e* instead of *a*. As Aleph medial is too weak to support two vowels on either side of it, and to hold them apart, it rather takes the accented vowel to itself, so that פֶּאֶר or פֶּאֶר always become פֶּאֶר; so בֶּאֶר, זֶאֶב, &c. (§ 20. I. 2.). In such syllables as בֶּאֶשׁ, תֶּאֶם, the *א* is often rendered inaudible, so that the pronunciation becomes בֶּאֶשׁ, תֶּאֶם, though the *א* is still retained in the orthography;



but we also find בּוֹר, חוֹם. It is very rare for the other gutturals besides א to attract the tone-vowel to themselves in this manner.

(c) *Verbs ל" He.*

as	בָּכַח <i>weeping</i>	תָּעַה <i>end</i>	הִתְחַה <i>meditation</i>
	אַבַּח <i>rush</i>	נָכַח <i>reviling</i>	מָלַח <i>full-moon</i>
	אַחַד <i>sedge</i>	שָׁחַד <i>swimming</i>	בָּחַד <i>emptiness</i>
	דָּמַי <i>silence</i>	חָלַי <i>sickness</i>	יָפַי <i>beauty</i>

Segolates of this form, however, almost always proceed from י or ו as third radicals ; י being the most frequent. But in this nude state having no vowel sound following, י and ו cannot according to § 26. II. 1-4, maintain themselves as consonants, but are softened to i (י) and u (ו), the i particularly drawing the whole vocalization and the tone so strongly to itself that the original vowel under the first radical disappears, as פָּרַי, חָצַי, for פָּרִי (or פָּרִי), חָצִי. Holem, however, sustains itself somewhat more firmly, as דָּמַי, עָנִי, חָלִי for דָּמִי, עָנִי, חָלִי. The heavier and at the same time rarer י, on the other hand always remains toneless, so that we have אָחַד, שָׁחַד, בָּחַד, as given above. Many words in this class of obscure derivation or great apocopation have entirely lost the last vowel, which is particularly weak in these roots, and with it the last radical, without its ever returning in any subsequent formations, as בָּל (usually בָּלִי) as particle *not*, שָׁד (dual שָׁדִים *breasts*), וֶן *kind* (genus), all with the shortest pronunciation ; also with a somewhat longer one, בֶּן *son*, שֵׁם *name*, עֵץ *wood*, יֵשׁ *substance*, רֵעַ *friend*, אֵל *God*.

(d) *Verbs ו" Vav and י" Yod.*

as	אֹר <i>light</i>	בּוֹר <i>purity</i>	יּוֹם <i>day</i>
	אֹד <i>flame</i>	חֹד <i>hole</i>	סוֹם <i>horse</i>
	צִיר <i>lime</i>	עִיר <i>city</i>	צִיר <i>flower</i>

In a large proportion of this class contraction takes place, in conformity with the principles laid down § 26. II. 1-4, as

prim. מוֹת <i>death</i>	תָּמַד <i>midst</i>	אָו <i>vanity</i>
contr. מוֹת	תָּמַד	אָו
prim. בֵּית <i>house</i>	חֵיל <i>strength</i>	צִיר <i>game</i>
contr. בֵּית	חֵיל	צִיר

(e) *Verbs Double Ayin.*

as	הַלְּ heap	צֵד side	צֵל shadow
	חֹק statute	כֹּחַ strength	חֹם warmth
	קוֹ line	דִּי sufficiency	פֶּרִי present
	שׁוֹ lamb	פֶּה mouth	צֵר ship
	אִי island	עֵר ruins	פֶּי mouth

With this class of Segolates are not to be confounded many similar forms derived from verbs ע"נ, as אֵה (from אָהַן), (חֹק), (חֹם), whose original ה never re-appears in the course of formation.

4. The feminine forms of the Segolates vary more or less according to the leading vowel of the masculine, as masc. מֶלֶךְ, fem. מַלְכָּה; סֶפֶר, fem. סִפְרָה; יָלַד, fem. יִלְדָּה; אָכַל, fem. אִכְלָה; עָצַם, fem. עִצְמָה; עָצָר, fem. עִצְרָה; and חִתָּם, fem. חִתְּמָה; נָעַר, fem. נִעְרָה; שָׁבַי, fem. שִׁבְיָה; also without any specific masc. חֲזָמָה, fem. חִזְמָה, *capital* of a pillar, עֲשָׂה, fem. עִשְׂתָּה, *lead*.

§ 119. CLASS II.

*Nouns originally monosyllabic, but giving the vowel and accent to the second radical, as קָטַל; but generally written with an euphonic or fore-tone vowel under the first radical, as קָטַל.*

1. The euphonic or fore-tone vowel in this case is usually Kamets, as יָשָׁר *upright*, but sometimes Tseri, as לֵבָב *heart*, or Holem, as מִבְּעַי. It is to be remarked, moreover, that ו or י when inserted merely as the *fulcrum* of a vowel is not to be regarded as a letter additional to those of the root. Thus קָטַל and קָטַל, though apparently consisting of four letters, are nevertheless treated as triliteral, or referred to the first general division.

2. The following are the principal varieties of form occurring under this class, of which the first are mostly adjectives.

(a.) *Form קָטַל.*

סָבֵל foolish	רָשָׁע wicked	חָדָשׁ new
דָּבָר word	שָׂכָר wages	צָמָא thirst

Fem. קָטַלָּה, rarely קָטַלָּה.

(b.) *Form קָטַל.*

רָעֵב hungry	צָמָא thirsty	שָׂבֵעַ satisfied
חָרֵב dry	בָּשָׁל boiled	אָשָׁם guilty

Fem. קָטַלָּה, rarely קָטַלָּה.

The above, in accordance with the verb of the same form, generally denotes intransitive ideas, § 37. 2.

(c.) Form קטל or קטול.

עגל <i>round</i>	קבוד <i>honor</i>	שלוט <i>safety</i>
ארץ <i>long</i>	קדוש <i>holy</i>	גבה <i>high</i>

Fem. קטולה and קטלה, rarely קטלה.

This form is also founded on intransitive ideas, but is mostly appropriated, from the native force of the Holem, to adjectives of a *permanent quality*, and is thus clearly distinguished from the preceding form.

(d.) Form קטול.

כתוב <i>written</i>	משוח <i>anointed</i>	שכול <i>childless</i>
עצום <i>mighty</i>	שלום <i>peaceful</i>	ערום <i>cunning</i>
כסוי <i>covered</i>	גלוי <i>revealed</i>	עשוי <i>done</i>

Fem. קטולה or קטלה.

This form with *u* (ו) has above all others the strictly *passive* signification, and is for the most part used as passive part. of the simple root, though sometimes related partly as adjective and partly as participle to intransitive ideas. The feminine it will be perceived retains the passive vowel (ו), but drops the fore-tone; and the same is the case with a large number of substantives of this form, owing to the peculiar strength of the second long and always immutable vowel, which is such as to sink in utterance the preceding vowel, as *זמול recompense*, *רכיב chariot*, *כסוי covering*, *לבוש clothing*. This ו may even be changed into י, as *נציב statue*, *חטיל graven image* (used only in the pl.), *כלי prison*, *מערל mantle*, or softened into ו, as *חלום a dream*, *בכור first-born*, *מלוא fullness*, which *o* is again sometimes changed into Kamets, as *אסר sow*, *עבד*. It is also to be noted that the characteristic long vowel of this form is occasionally so far shortened in the feminine as to produce reduplication of the third radical, as *גאולה redemption*, *פעלה work*, *כהונה priesthood*.

(e.) Form קטיל.

נשיא <i>prince</i>	פקיד <i>overseer</i>	שנא <i>hated</i>
רכל <i>calumny</i>	קציר <i>harvest</i>	נקי <i>pure</i>

Fem. קטילה, rarely קטלה.

This form is a variety of the preceding pure passive form with *u* (ו),

which can be changed, according to § 7. 2, into the softer *i* (י.) whenever a substantive is formed out of the participle, as is the case in most of the above instances, seeing we have נָשִׂיא *exalted*, נָשִׂיא *prince*; פָּקִיד *appointed to overlook*, פָּקִיד *overseer*; יָצוּר and יָצוּר *story, floor*; שָׂנֵא and שָׂנֵא *hated*. The *i* (י.) in this class is often formed by the greater lengthening of *e* (י.) of intransitive ideas, as נָעִם *pleasant* from נָעַם, עָרֵם and עָרֵם *bright*, רָגַע and רָגַע *weary*, פָּלִיט and פָּלִיט *fugitive*.

§ 120. *Abstracts*. Abstract nouns of this class are formed originally from the Fut. of Kal, but exhibit a variety of characters. They occur,

(a) As mere *infinitives*; presenting the twofold form of קָטַל and קָטַל § 33. 2, as נָהַם *the smiting*, נָקַם *the clearing*, נָקַם *the piercing*, שָׁבַב *the lying down*, הָזִק *the strengthening*. This latter short intransitive form is rare, and instead of it we usually find either the former with *o*, or the feminine formation, as שָׂנֵא *to hate (the hating)*, אָהַב *to love*, יָרָא *to fear*, זָקַח *to grow old*, הָזִק *to seize*. In all these the accented syllable is very short, and the fore-tone vowel altogether wanting, as if formed immediately from the Fut. יָקַטַל, יָקַטַל.

(b) As *substantives*; and mostly from intransitive roots. Here the fem. ending is predominant, as רָשָׁע *injustice*, (differing from רָשָׁע as ἀδικία from ἀδικω), דָּמְעָה *weeping*, עֲרֹה *nakedness*, אִמְרָה *speech*, חֲלִיָּה *ornament*, צְדָקָה *righteousness*. But Abstracts can be formed also by lengthening the accented vowel, which produces also a foretone, § 21. 3, and thus dispensing with the fem. termination, although that can exist at the same time. Thus רָעַב *hunger*, צָמָא *thirst*, אָשָׁם *guilt* (whereas אִשְׁמָה with Pattah on account of Gut. א. is rather an infinitive), קָהָל *assembly*, שָׂכָר *reward*, צְדָקָה *righteousness* (differing from צָדָק as *justitia* from *jus*), נְדָבָה *free will*, שְׁמָמָה *desolation*. Some few have lengthened the accented *a* to the immutable *o*, as כְּבוֹד *majesty*, שָׁלוֹם *safety*. These Abstracts cannot be confounded with the adjectives of the same sound (§ 119. 1, 2.), for an adjective formed from the same root has always *e* or *i*, as רָעַב *hungry*, צָמָא *thirsty*, אָשָׁם *guilty*, צְדִיק *righteous*, נְדִיב *voluntary*, שְׁמָם *desolate*, מְבָר *majestic*, שָׁלֵם *prosperous*. In substantives of this description *e* is sometimes found as fore-tone instead of *a*, which *e* is properly, according to § 37. 2, a trace of intransitive derivation;

as נֶכֶד *a foreign land*, probably also חֶמֶר *pitch*, שָׁכַר *strong drink*, עֵבֶר *cluster of grapes*, צִלָּע *rib*, לֵבָב *heart*.

2. The characteristic vowel *u* or *i* is often shortened in the fem. before the termination הָ, and often so as to double the third radical, particularly when it happens to be the liquid *l*. Thus with *u*, כְּבִיעָה *collection*, גְּדֻלָּה *greatness* (also גְּדֻלָּה), גְּאֻלָּה *redemption*, עֲמָלָה *work*; with *o*, חֶבְלָה *pledge*, בְּשָׂרָה *good tidings*; with *i* or *e*, עֲלִילָה *deed*, חֲרִיסָה *subversion*, קִהְלָה *congregation*, חֲרָגָה *sacrificing*, יְרֵשָׁה *inheritance*.

3. There is another strong and peculiar form appropriated to the Abstracts of this class, especially in derivations from earlier nouns, which consists in the use of the plural formation together with the penult *u*, as זָקֵנִים *old age*, עֲלֻמִּים and נְעֻרִים *youth*, בְּתֻלָּם *virginity*, from זָקֵן, עָלַם, נָעַר, בְּתוּלָה; very rarely from Kal, as הַקְטָמִּים *embalming*, Gen. 50. 3.

### § 121. CLASS III.

*Nouns of two syllables having two characteristic vowels, but the accent on the second, as לְבָשׁ putting on a garment, תוֹלַע a worm.*

1. The long vowel in the first syllable in this class, which is usually Holem, is inserted in the root, and is so strong as thoroughly to govern the whole word, causing the vowel of the other syllable (usually Tseri or Kamets), though accented, to fall away before suffix and guttural accessions, as קָטַל, pl. קָטְלִים; that is, it falls away as soon as the tone deserts it and the compound syllable is broken up. It is the most usual and original form for the *participle active* of the simple root, as כָּתַב *writing*, קָטַל *killing*, though sometimes derived from an older noun and having itself the import of a noun, as סָפַר *scribe*, probably one who busies himself with סֵפֶר *a book*, שַׁעַר *keeper of the gate*, from שַׁעַר *a gate*, בֵּית *vine-dresser*, from בֵּית *a vineyard*.

### ORDER II.—NOUNS HAVING ONE OR MORE OF THE RADICALS DOUBLED.

#### § 122. CLASS I.

(a) *Nouns in which the Second Radical is doubled,*  
as תָּבַח *thirst*, טָבַח *cook*.

1. The first vowel here is generally Pattah, but sometimes Hi-req, and in rare instances Kibbuts. The last may be either Kamets,

as *חלש* *very weak*, Tseri, as *אָלם* *dumb*, Holem, as *גבּוּר* *mighty*, Shureq, as *אַלּוּף* *leader*, or Hireq, as *צָדִיק* *righteous*. A large portion of these are adjectives, in which the Tseri and Holem denote *permanent qualities or conditions*, and Shureq, as usual, the *passive idea*, while the doubling of the radical conveys the general notion of *intensity*. Thus *סָלַח* *forgiver*, i. e. one who forgives much and readily; and hence with the sense of *habitual occupation*, as *סָבֵל* *porter*, *סָבַח* *cook*, *צַיֵּד* *hunter* (from *צָדַד* *hunting*), *מָלַח* *mariner* (from *מָלַח* *salt, the sea*).

2. The form with *u* is (a) of passive origin, as *אַלּוּף* *friend*, prop. *one always attached*, *עָמִיד* *pillar*, prop. *something firmly fixed*; or (b) of intransitive origin, with the accessory idea of *permanency or abundance*, as *שָׁבֵד* *robbed of young*, *חֲנוּךְ* *full of grace, mercy*, *כָּשֵׁב* *always or readily attending*. The original (ו) is sometimes changed into *o* (ו), as *גָּבֹר*, *שָׁבֹר*, *רָסֹר*, or into *i* (ו), as *אָפִיר*, *אָדִיר*, *עָלִיז*, in all which the idea is strongly *intensive*.

(b) *Nouns in which the Third Radical is doubled.*

1. The first vowel is Pattah. The last may be either Kamets, as *רֵעֵץ* *green*, or Hireq, as *חֲכָלִיל* *dark red*, or Shureq, as *נֶצְצוֹץ* *hedge of thorns*, or Holem, as *גִּבְתָּן* *ridge*.

(c) *Nouns in which the Two Last Radicals are doubled.*

1. The penult vowel is always Pattah. The last is either Pattah, as *אֶרְמֶדֶם* *reddish*, or Holem, as *שְׁחֻרְחֹר* *darkish*, or Kibbutz, as *אַסְסֻפָּה* *a crowd collected from all sides*. The form expresses the general idea of *intensity*, except when applied to colors, in which it denotes that degree of *approximation* to a fixed color which is indicated by the termination *ish* in English, as may be seen from the above examples.

ORDER III.—NOUNS AUGMENTED BY THE INSERTION OF LETTERS  
NOT BELONGING TO THE ROOT.

§ 123. CLASS I.

1. *Nouns augmented by prefixing א*; as

*אָכֹז* *cruel*, *אָכֹזֵב* *deceitful*, *אֵיתָן* *constant*.

This is for the most part an adjective formation, in which the prosthetic *א* denotes a permanent active quality.

2. *Nouns augmented by prefixing י*; as

יְחִמּוּר *red heifer*, יְקִים *substance*, יָרִיב *adversary*.

This and the preceding formation are comparatively rare in Hebrew; the three following are far more usual.

3. *Nouns augmented by prefixing מ*; as

מִגְדָּל *tower*, מִסְפָּר *number*, מִצֵּעַד *step*.

The prefixed מ in this case is related in its origin to מַח and מִי, giving the idea of a substantial *who?* or *what?* in connection with the action. This, its *personal* import, however, is very confined, and it is much oftener employed in a *neuter* sense, denoting (1) *Place*, as מִרְעָה *pasture* (*ubi pascitur*), מִאֲרֵב *an ambush* (*locus insidiarum*); (2) *Instrument*, as מִפֶּתַח *a key* (*quo aperitur*), מִזְמָרָה fem. *a pruning-knife*; (3) *The result of an action*, as מִלְקוֹחַ *booty*, i. e. that which is taken, מִרְמָס *that which is trodden under foot*. — As to the vowels in this formation, the prefix takes either Pattah or Hircq; the last syllable takes Kamets, as מִסְפָּר, Tseri, as מִסְפֵּר, Holem, as מִלְקוֹחַ, or Shureq, as מִלְבּוּשׁ.

4. *Nouns augmented by prefixing ת*; as

תְּנַחֲמוֹם *consolation*, תְּפאֲרָה *ornament*, תְּדָרֶה *a pine*.

This prefix ת seldom occurs with a perfectly strong root, as תְּנַחֲמוֹם *recompense* for the more ancient נַחֲמוֹל, but rather with weak roots which are disposed to assume a firmer sound, and even here, especially in derivatives from the longer forms, as Hithpael, whose prefix הִת is preserved in this ת, and Hiphil, whose ה also seems to preserve itself in this harder ת. The feminine formation is very prevalent on account of the abstract signification, as תְּשׁוּבָה *answer*, תְּעִידָה *testimony*, both from Hiph. תְּקִיפָה *circuit*.

5. *Nouns augmented by affixing י*; as

יְבִנָּה *building*, יְגִנָּה *sorrow*, יְדֻתָּה *Jeduthun*.

As may be seen from the above examples this affix is sometimes preceded by Kamets, sometimes by Holem, and sometimes by Shureq. The import of the termination י, or יוֹ is generally *intensive*, as יְבִנָּה *total destruction*, יְגִנָּה *great affliction*, יְדֻתָּה *splendid house* or *palace* from nude בֵּית *house*, יְאֻמָּה *a very high tower*, יְנֻמָּה *distinguished excellency, glory, exaltation*.

6. *Nouns augmented by affixing י*; as

עברי *Hebrew*, ישראלי *Israelite*, נכרי *a foreigner*.

This is the termination used for deriving an adjective from any noun whatever, particularly proper names, leaving the noun itself essentially unaltered, as תחת *inferior* from תחת *under*, צפוני *northern* from צפון *north*, עתה *timely* from עת. Abstracts generally appear in the fem. form יתה or more frequently יתה, as פלילית *judicial trial* from פליל *judge*, ראשית *beginning* from ראש *head*, פעילות *activity*. The ending יתה is often changed into יתה, as חששית and חששית *sickness* from חשש *sick*. This gradually becomes an external abstract formation, as ברחית *separation* from ברח *or rather* ברח *separated*, כבדות *weightiness* from כבד *weighty*. Occasionally we meet with יתה instead of יתה, as רבמות, חכמות, רבות.

7. Another class might perhaps be formed of such nouns as exhibit the characteristics of more than one of the preceding classes. Thus זכרון from the root זכר has its second radical doubled, and therefore belongs to the first division of the second general class. But it is also augmented by the addition of the syllable ון, and consequently falls under the fifth division of the third class. It may therefore be termed a *mixed form*, and a considerable number of such forms might doubtless be enumerated; but having laid down the general principles of nominal formation, it may safely be left to the judgment of the learner to classify such forms as he may meet with that do not appear at first view to come under any of the foregoing orders.

## CHAPTER X.

### NOMINAL FLEXION.

#### § 124. Gender.

1. The Hebrew, in common with all the Shemitic languages, has but two Genders, the Masculine and Feminine, which are distinguished both by *form* and *signification*. Words which in most of the Western languages would be of the *Neuter* gender are in Hebrew generally of the Feminine, while some are of a doubtful character, apparently fluctuating between the Masculine and Feminine. Others



again are marked by the anomaly of having the singular Masculine and the plural Feminine, and vice versa.

2. As to the distinction of gender by *form*, the Masculine has properly no distinguishing form like the Feminine, but the ground-form of any noun is naturally to be conceived of as Masculine. Accordingly Nouns are for the most part Masculine, (1) Which end in one of the original radical letters of the word, as דִּבֵּר *a word* from דִּבַּר *to speak*, קֶבֶר *a sepulchre* from קָבַר *to bury*; (2) Those ending in ה preceded by Segol (הֶ), as שָׂדֶה *a field*, רֹעֶה *a shepherd*; and (3) Most of those which terminate in ר, מ, and נ, as עִבְרִי *a Hebrew*, פְּדִיּוֹת *redemption*, קֶרְבָּן *an offering*. Feminine, on the other hand, are such as end in ת, ט, ח, ית, and יתה, as עֲוִילָה *evil*, עֲטָרָה *crown*, דַּעַת *knowledge*, בְּרִית *covenant*, בָּלִיָּה *captive or exile*.

3. The Feminine is distinguished by the twofold termination of (1) Accented ת, rarely ט, as מַלְכָּה *queen*, טוֹבָה *good*, שָׁנָא *sleep*; (2) Unaccented ת, or after a Guttural ח, as masc. קָטַל *killing*, fem. קָטְלָה, masc. שְׁמִיעַת שׁוֹמֵעַ *hearing*, fem. שְׁמִיעָה. When the Masculine ends in a vowel the Feminine takes simple ת, as masc. עִבְרִי *a Hebrew man*, fem. עִבְרִיָּה *a Hebrew woman*; masc. חַטָּא *a sinner*, fem. חַטָּאת *sin*.

4. Of the Masculine gender are all nouns signifying the names and offices of men, people, rivers, mountains, months, &c., even though they should exhibit the appropriate ending of the Feminine, as יוֹנָה *Jonah*, קוֹהֵל *preacher*, פָּרָה *præfect*. Of the Feminine are all those denoting the names, offices, and relations of women, countries, towns, cities, members of the body, &c., as רֹחַל *Ruth*, אֵם *mother*, יָד *hand*, קֶרֶן *horn*, אֲשׁוּר *country of Assyria*. Nouns which are used in both genders, of which there is a considerable number, are said to be of the *common gender*. To this class belong, for the most part, the names of beasts, birds, flocks, metals, &c., though they occur usually in the Masculine form. Nouns of the dual number are universally of the common gender.

5. As the addition of the Fem. terminations to the Masc. forms cannot usually be made without affecting in some way the tone-syllable, hence we almost invariably find in the Fem. important vowel-changes. Of these the principal are the following:—

(a) As nouns ending in ת, as מַלְכָּה, require the tone to be placed on the last syllable, this of course causes the penult vowel of the Masculine if mutable to fall away; as m. בָּרוּךְ, f. בְּרוּכָה; m. בָּרִיא, f. בְּרוּיָה.

f. בְּרִיחָהּ; m. עָצוּם, f. עֲצוּמָה. In some other forms, however, as אִרְחָהּ, מוֹקֶדֶת, אִרְיָהּ, the *final* vowel is dropped in forming the feminine, as אִרְחָהּ, מוֹקֶדֶת, אִרְיָהּ.

(b) In monosyllabic words of the form of חֶסֶד, בֶּן, נֶץ, חֶסֶד, &c., in case they have a long vowel it is exchanged for a short one followed by the Dagesh forte originally due, but which had been excluded by the law mentioned § 25. 8; or if the Dagesh be necessarily excluded, for its equivalent, as חֶסֶד, בֶּן, נֶץ, חֶסֶד, &c.

(c) Nouns ending in הָ form the Feminine by exchanging Segol for Kamets; as m. רֶפֶחַ, f. רִפְחָהּ; m. מֶרְאֵה, f. מִרְאָהּ.

(d) The effect of the ending הָ upon the vowels of the Masculine will be best learned from the following examples: viz. m. אִישׁ, f. אִשָּׁה; m. שְׂלוֹשׁ, f. שְׁלוֹשָׁה; m. בָּתָר, f. בּוֹתְרָהּ; m. עֶטֶר, f. עֶטְרָהּ.

6. The changes effected in Segolate nouns by becoming Feminine are too numerous and various to be brought under any general rule. For a specimen of the principal see § 118. 4.

7. Some Feminines appear in a contracted form, either as to their letters, or vowels, or both; as m. אֶחָד, f. אֶחָדָה, contr. אֶחָת; m. אֶמֶן, f. אֶמֶן, contr. אֶמֶת; m. חַטָּא, f. חַטָּאָה, contr. חַטָּאת; m. מִשְׁרָת, f. מִשְׁרָתָהּ, contr. מִשְׁרָת. The form שֶׁמַּעַת *elevation* is contracted from שֶׁמַּעַת, and חֹלָה *languor*, and חֹזֶה *vision*, are probably contracted from חֹלָה and חֹזֶה (for חֹלָה).

§ 125. Number.

1. The Hebrew, like the Greek, has three numbers, the Singular, the Dual, and the Plural. But as in other languages, so in Hebrew, many singular nouns have the force of the plural from being used in a *collective* sense, or as denoting a mere *mass* without distinguishing the individuals, as צֶאֱן *stock*, בָּקָר *neat-cattle* in general, אֶנְי *ship* in general, i. e. *fleet*.

2. The Plural of masculine nouns is formed, as far as the letters are concerned, by adding יָם to the singular; as sing. סוּס *horse*, pl. סוּסִים; sing. צַדִּיק *righteous*, pl. צַדִּיקִים; sing. מֶלֶךְ *king*, pl. מְלָכִים. Nouns ending in י, to prevent a repetition of the same letter, take simply יָ or יָם, as sing. שָׂנִי, pl. שָׁנִים; sing. גּוֹי *gentile*, pl. גּוֹיִם; sing. לֵוִי *a Levite*, pl. לֵוִיִּם. Occasionally also the Yod in the regular forms is written defectively, as חֲתָנִים *whales* for חֲתָנִיִּם. But nouns ending in הָ lose this termination whenever they pass into

the plural, as *הָאֵסֶר* *a seer*, pl. *הָאֵסֶרִים*. In some few instances the softer Aramaic termination *ין* occurs, particularly in the poets and the later prose writers, as *מָגִידִין* *garments*, Judg. 5. 10, *מְלָכִין* *kings*, Prov. 31. 3, *אִיָּלִים* *islands*, Ezek. 26. 18. As to the anomalous termination *י*, occurring in certain words, as *מְנִי* *strings*, Ps. 45. 9, *עַמִּי* *nations*, 2 Sam. 22. 44, *חֲנֻצֵּי* *the arrows*, 1 Sam. 20. 36, *הַשְּׁלִישִׁי* 2 Sam. 23. 8, it is probably to be considered as a contracted plural ending, but in respect to *י* in *חַלּוֹנֵי* *window*s, Jer. 22. 14, *לֹדֵדִים* *locusts*, *בִּלְבָּד* *white linen*, *שָׂדֵה* *field*, *אֱלֹהִים* *almighty*, and a few similar words, it is doubted by Ewald and others whether they can be justly regarded as genuine plurals. They think they may be otherwise resolved.

3. The Plural of the Feminine is formed for the most part by changing the terminations *ה*, *ת*, and *ח* of the Fem. sing. into *ות*, with corresponding vowel changes, as sing. *חֹרֶה* *law*, pl. *חֹרֹת*; sing. *כֹּהֵלֶת* *coal*, pl. *כֹּהֵלוֹת*; sing. *טַבַּעַת* *a ring*, pl. *טַבַּעוֹת*; though some retain the *ת*, as sing. *דֶּלֶת* *a door*, pl. *דֶּלֶתוֹת*; sing. *קֶשֶׁת* *a bow*, pl. *קֶשֶׁתוֹת*; or by simply adding *ות* to the singular, as sing. *אוֹר* *sign*, pl. *אוֹרוֹת*; sing. *חֶרֶב* *sword*, pl. *חֶרֶבוֹת*; or by changing *ח* into *ת* and *ות* into *ית*; as sing. *עִבְרִית* *Hebrew woman*, pl. *עִבְרִיִּית*; sing. *מַלְכוּת* *kingdom*, pl. *מַלְכוּתִית*; where, however, the genuine singular forms, though now obsolete, are undoubtedly *יָחַד* and *יָחַדִּית*. In *חֲנִית* *spear*, and *זִנְיָה* *adultery*, the plural is *חֲנִיתִים* or *חֲנִיתוֹת* and *זִנְיָתִים*.

4. Anomalous formations and usages, both in regard to Number and Gender, are of very frequent occurrence in Hebrew. Thus the plur. masc. termination *ים* is affixed to nouns whose singular is obviously fem. though masc. in form, as pl. *רְחֵלִים* *sheep*, from sing. *רְחֵל*; so pl. *נָשִׁים* *women*, from obsol. sing. *נִשָּׁה*. Others, however, of like masc. form in the sing., as *אִם* *mother* and *אֶחָד* *she-ass*, take their appropriate pl. ending *ות*, as *אִמּוֹת* and *אֶחָדוֹת*. On the other hand, the fem. termination *ות* is appended to sing. nouns of the masc. gender, as *אֲבוֹת* *fathers*, from sing. *אָב* (obsol. *אֲבָה*), *חֹסְדוֹת* *hosts*, from sing. *חֶסֶד*, as also *מִזְבְּחוֹת* *altars*, *מְקוֹמוֹת* *places*, *חֲבִילוֹת* *habitations*, *שָׂדֵה* *fields*, from the singulars *מִזְבֵּחַ*, *מָקוֹם*, *מִשְׁכָּן*, *שָׂדֵה*.

5. The following are more or less irregular in the formation of the plural: viz.

Sing.	Plur.	Sing.	Plur.
<i>אָח</i> <i>brother</i>	<i>אָחִים</i>	<i>בֵּית</i> <i>house</i>	<i>בָּתִּים</i>
<i>אָחוּת</i> <i>sister</i>	<i>אָחוֹת</i>	<i>בֶּן</i> <i>son</i>	<i>בָּנִים</i>
<i>בַּת</i> <i>daughter</i>	<i>בָּנוֹת</i>	<i>שָׂדֵה</i> <i>open place</i>	<i>שָׂדֵהִים</i>

Sing.	Plur.	Sing.	Plur.
אִישׁ <i>man</i>	אֲנָשִׁים	יּוֹם <i>day</i>	יָמִים
	אֲנָשִׁים	עִיר <i>city</i>	עִירִים
אִשָּׁה <i>wife</i>	אִשּׁוֹת	רֹאשׁ <i>head</i>	רָאשִׁים
	נָשִׁים		

5. From what has been said above it appears, that of the two methods of distinguishing the genders, viz. by *form* and *signification*, neither is an absolutely sure criterion. The second, that of the *sense*, is probably the most primitive and legitimate, but even this is rendered uncertain by reason of the imaginative character of the early periods of antiquity, or of the oriental nations generally, which has given rise to a vast number of *ideal* feminines, in contradistinction to *physical* ones. Viewing nature with the most vivid perception, they seem to have conceived of all objects, not only those whose gender was externally visible, but all others which bore a resemblance to them, as clothed with the same attributes. Whatever was possessed of a higher, more original, and independent life and energy, was ranged under the *masculine*, while that which was comparatively inferior, weak, and dependent, was on the same principle referred to the feminine. On this principle we may suppose it is, that the Hebrew words for *earth* or *land*, and *city*, viz. אֶרֶץ and עִיר, being conceived as the sustaining mother of the inhabitants, are uniformly feminine. Hence all names of *particular* countries and towns are of the same gender, nay even the names of *nations* and *tribes* may be construed as Feminine, inasmuch as *land* and *people* are very near and cognate ideas; accordingly even עַם *people* is sometimes fem., as Ex. 5. 16, but cf. 12. 33, Jer. 8. 5. Many names of *places*, following the same analogy, assume the fem., as שְׁאוֹל *hell* (orcus), Is. 5. 14; נָיָא *valley*, Zech. 14. 4, 5; מְצָר *district round about*, Gen. 13. 10; מְצָד *fortress*, Hab. 1. 10; שַׁעַר *gate*, Is. 14. 31; חֲדָח *great deep*, Gen. 7. 11, but cf. Jon. 2. 6.

6. The idea of the feminine, as the weaker and more dependent, is also extended, with great latitude, to every thing which is *subservient* to man, which he employs as *possessor*, perhaps from the fact that woman, the grand personification of the feminine, was, in the age and the countries in which the primitive language was spoken, little more than a mere *possession*, a vassal, a slave, ministering to the wants and convenience of man. Hence the fem. is transferred, (1) To very many names of the *members of the body* of men

or beasts, especially those which man most frequently uses as instruments, as יָד and כַּף *hand* (masc. Ex. 17. 12), often followed by יְמִין *right hand*; so רֶגֶל *foot* (masc. Jer. 13. 16), followed by פֶּסַח *step, turn* (masc. Judg. 16. 28), and אֶשְׁמֹר *step*; אֶצְבֶּע *finger*, בִּזְיָן *thumb*, זְרוֹעַ *arm*, עֵין *eye*, אוֹז *ear*, לְשׁוֹן *tongue*, שֵׁן *tooth* (variable), זָקַן *beard* (variable), בֶּטֶן *belly* and רֶחֶם *womb*, בִּרְךָ *knee*, צִלָּע *rib*, כֶּנֶף *wing*. (2) To names of garments, utensils, instruments, &c., as נָעַל *shoe*, once בִּגְדָא *garment*, Lev. 6. 20; חֶרֶב *sword*, תַּעֲרָז *razor*, עֲשֵׂה *work of art*, צֹהַר *window*, כּוֹס *cup*, אֵחָ *fire-pan*, פֶּגַע *peg*. The following fluctuate: קִיר *pot*, פַּד *pail*, אֶרֶן *coffer*, מַטָּח, מַטְבֵּשׁ and שֹׁבַע *staff*. Thus too לֶחֶם *bread* is sometimes fem., Lev. 23. 17, which is followed by פַּת *piece of bread*, and once by מֵאֲכָל *food*, Hab. 1. 16. (3) To inanimate objects in space in which a man moves or which he uses, as חֲצֵר *court-yard*, מַחֲנֶה *camp*, קִיר *wall*, נֶדֶר *id.* (variable), עֲרֵשׁ *bed*, אֲנִי *ship* (variable), בְּאֵר *well*, תֵּרֶן *threshing-floor*, דֶּרֶךְ and אֵרֶץ *way*, רְחוֹב *street*, very seldom בֵּית *house*, אֹהֶל *tent*, מְקוֹם *place*, גַּן *garden*, כֶּרֶם *vineyard*, but אֶבֶן *stone* usually, and names of stones and plants in general, as נֶפֶשׁ *vine* (though variable). In the same way nouns of time, following עֵת *time* (variable), as עֶרֶב *evening*, שַׁבָּת *sabbath*, יוֹבֵל *year of jubilee*. — Because נָהָר *river* and הָר *mountain*, on the other hand, are conceived as masc., therefore the whole class of rivers and mountains, even with the ending of the fem., follows this analogy.

7. The foregoing are examples of the *ideal* feminines not distinguished by the appropriate feminine endings; but the external feminine formation is more especially required, (a) When the *same noun* is applied to different genders, as especially in adjectives which do not in themselves contain the notion of a gender, but are governed in that respect by the gender of the subject at the-time, as אֶלְמָן *a widower*, אֶלְמָנָה *a widow*, גְּדֹלָה *a great city*. So also in distinguishing the physical gender in many substantives, as אִישׁ *man*, אִשָּׁה *woman*, עֲבֹלָה *bullock*, עֲבֵלָה *heifer*. (b) When the substantive in its most primitive form, i. e. without feminine ending, signifies the mere *mass*; in that case a feminine may be so formed from it, that as denoting in general what is weaker and derived, it shall express a *single one* of the mass, as אֲנִי *ship* in general as mass, i. e. *a fleet*, אֲנִיָּה *a single ship*. (c) When *abstracts* are to be expressed, as יְשׁוּעָה *salvation*, צְדָקָה *righteousness*, מְלָכוּת and מַמְלָכָה *kingly power, royal dignity*.

8. Numerous instances, however, occur, in which the distinction of gender is by no means fixed and definite either by the sense or form, and which for this reason are usually said in most grammars to be of the *common gender*, from their being found sometimes in the one and sometimes in the other. This is particularly the case with the names of classes of animals, as בָּקָר *neat cattle* (Lat. *bos*), נִמְלִים *camels* generally masc., but fem. in מִלְכֵי נִמְלִים *milch camels*; so צֶאֱזִי *small cattle*; in like manner also some few other words, as פְּלִגֶּשׁ *a concubine*, applied occasionally to a male, יָעַר *a little boy* and a *little girl* in the Pentateuch, but in the other books נַעֲרָה is appropriated to the latter.

9. As to signification, the Plural is used with a latitude unknown to most other languages. Indeed in many cases where it is employed they would use the singular.

(a) A peculiar use of the plural is *to comprehend isolated particulars under a more general idea*, yet so that the *general* or *collective* idea predominates over that of the several particulars. In this sense the plural approaches very near to the idea of the *abstract*, which is usually expressed by the feminine, as חֹשֶׁכִּים *darkness, tenebræ*; besides which we have fem. חֲשֵׁכָה id., קֶדֶשׁ and הִדְרָר קֶדֶשׁ *sacred ornaments*; thus too חַיִּים *life*, נְעִמִים *loveliness*, אַהֲבִים and דְּרִים *love*, מְעִנִּים *delight, deliciae*, מוֹתִים *death*, עֲלֻמִּים *youth*, עֲשָׁקִים *oppression*, פְּדוּרִים *ransom*, תַּעֲתָעִים *deceit*.

(b) Many names for regions not desert prefer the plural, inasmuch as such a region may be conceived as in fact consisting of a number of single things there assembled, as אַחֲרִים *the hinder part*, פְּנִים *the anterior part*, שָׁמַיִם *heaven*, properly *superiora*, תַּת־הַיָּדִים *lower parts, inferiora*. In like manner greater things cohering together but which are infinitely divisible, as מַיִם *water*, always in the plural; חֻמּוֹת *wall*, often in the plural like *mania*; so also articles of commerce which are sent in small pieces, as אֲחָלִים *aloes*, נְבָאֹת *spices*, θυμιαματα, &c.

(c) One of the most remarkable usages in regard to the plural is its employment to denote the idea of *extent, greatness, dignity, dominion, majesty*, often technically termed *pluralis excellentiæ*. Among the most prominent examples of this nature are the remarkable words אֱלֹהִים *God*, אֲדֹנָי *Lord*, and several others, of which a more detailed account is given in the Syntax.

§ 126. *Dual.*

1. *The Dual.* The Dual is formed by adding יָם to the singular, whether of the masculine or the feminine, as יוֹם *day*, du. יוֹמַיִם (pl. יָמִים), אֶלֶף *thousand*, du. אֶלְפַיִם, בְּרָזֶשֶׁת *brass*, du. בְּרָזֶשֶׁתַיִם. Nouns ending in הָ, require the ה to be changed into ח before the dual termination is affixed, as שָׁנָה *year*, du. שְׁנַחַיִם, מֵאָה *hundred*, du. מֵאָחַיִם. The following with a few others form their dual by adding יָם to the plural instead of the singular, as חוֹמָה *a wall*, pl. חוֹמוֹת, du. חוֹמוֹתַיִם, רִבְאוּת *myriad*, pl. רִבְאוֹת, du. רִבְאוֹתַיִם.

2. The use of the Dual is confined to the most primitive and necessary cases of its idea. It properly represents a whole divided into two halves, and expresses the idea of a thing which is double or in pairs. Two things or persons which come together casually can never be combined by the Dual, which is by no means a mere variation of the number *two*, for even the numeral must be added where the number two is to be rendered very emphatic, as שְׁנֵי בְרָעִים *two* (and not more) *legs*; and *two kings*, instead of being expressed in Hebrew by the Dual מְלָכַיִם, would require the phraseology שְׁנֵי מְלָכִים *two* (of) *kings*. It is therefore only found in certain substantives, and has so little influence on the construction that adjective, verb, and pronoun can only be connected with it in the plural, as עֵינַיִם רְמוֹת *lofty eyes*. It is thus found in the numerals שְׁנַיִם *two*, מֵאָחַיִם *two hundred*, אֶלְפַיִם *two thousand*; but especially of objects which are usually conceived together as a whole consisting of two parts, most frequently perhaps of double corporeal members, as יָדַיִם *the hands*, אֶפְרַיִם *the nostrils*, יָרְכַיִם *the loins*, מִתְנַיִם *the hips*, שְׁנַיִם *the teeth* (the two rows), כְּנָפַיִם *wings*; moreover of utensils, as מֵאֻזְנַיִם *balances*, יָדָחַיִם *a hand-mill* (consisting of two pieces). In nouns which express an object by nature double, the use of the dual is so trite and established that it even occurs where the plural is properly required, as אַרְבַּע רַגְלַיִם *four feet*, not *four pairs of feet*; שְׁבַע עֵינַיִם *seven eyes*; שֵׁשׁ כְּנָפַיִם *six wings*.

3. The word יְרוּשָׁלַיִם *Jerusalem* is sometimes written without the last Yod, though its point still remains, as יְרוּשָׁלֶם. Why this word is used in the dual is matter of mere conjecture. As to the noun שָׁמַיִם *heavens*, it is according to Schröder not a dual, but a plural (שְׁמַיִם), from the obsolete singular שָׁמַי, having the tone on the penult in order to compensate for the elided Yod. The case is

precisely the same, he thinks, with מַיִם *waters*, a word evidently of the same formation.

4. The vowel changes resulting from the formation of the dual are substantially the same as those in the plural, as מִנְּהָם, pl. מִנְּהָם, du. מִנְּהָם. To this the Segolates (§ 118. 1.) are an exception, since they do not in the dual, as in the plural, assume Sheva and Kamets, but adopt the ancient monosyllabic form as the ground of accession, as רֶגֶל *foot*, (orig. form רִגְלָה), רֶגֶלִים, רִגְלָהוּ *horn* (קֶרֶן), מֶאֱזָן *ear* (אֶזְנָה), מֶאֱזָנִים. The dual termination יִם is sometimes contracted into יָם, as שְׁנֵי יָם *two*, for שְׁנֵי יָם; שְׁנֵי יָם *two*, for שְׁנֵי יָם.

#### § 127. Construct State.

1. A Noun standing alone, or considered by itself as independent of other words, is said, by Hebrew grammarians, to be in the *Absolute State*; but when such a noun is followed by another serving to *define, restrict, or appropriate* its meaning, it is said to be in the *Construct State*. Thus the words מֶלֶךְ *king*, בַּיִת *house*, תּוֹרָה *law*, when standing alone are in the *absolute state*; they belong, so to speak, to nothing. But when put into such connexions with other words as to express the *relation of possession*, i. e. the relation of the Genitive in Latin and Greek, as *king of Israel, house of God, law of the Lord*, they are taken out of their *absolute state*, and put in a *restricted or specified state* (*in statu regiminis*). The consequence is a change in the first or *restricted word* (if mutable), and not in the second; which constitutes a marked distinction in this respect between the Hebrew and several of the later European languages.

2. As the words in the *construct relation* connect themselves so closely that the idea is incomplete till the second be uttered, the natural effect of this is to *hurry*, and therefore to *shorten*, the pronunciation of the first, that the voice may pass on and find its perfect rest in the second. But we have already seen (§ 27. 6, 7.) that from the principles of vocal intonation, when this is the case, a rejection of vowels wherever practicable is the necessary result. It is in fact the same as if the whole combination formed one long

\* It is to be remarked, however, that the peculiarity in question is not confined to two nouns only. Instances sometimes occur of a doubly or even trebly Construct state; as הַדּוֹרֹת הַבְּנֵי-נֹחַ *generations of the sons of Noah*; יְמֵי חַיֵּי אַבְרָהָם *the days of the years of the life of Abraham*.



word, i. e. the tone is carried forward to the last word or syllable, and the preceding vowels shortened or rejected according to the usual laws of the vowel-changes, § 27. 9.

3. Although the changes resulting from this cause are more especially to be seen in the vocalization, yet they are not confined to this, for the consonant endings are also frequently more or less affected by the word's going into construction, as will be evident from the rules which regulate the formation of the construct state now to be given. These are the following:—

(a) Nouns having long mutable vowels in their ultimate and penultimate syllables change that in the ultimate to its corresponding short, while that in the penult falls away, as לֵבָב דָּוִד *heart of David*, from לֵבָב. So with monosyllables, יַד יְהוָה *hand of Jehovah*, from יָד.

(b) Feminine nouns ending in ה, change this termination into ה־; as תּוֹרָה *a law*, מִשְׁחַת תּוֹרַת מֹשֶׁה *law of Moses*; שִׁירָה *a song*, שִׁירַת דָּוִד *a song of my beloved*.

(c) Masculines ending in ה, retain the ה, but change the Segol into Tseri, as מִקְנֵה *cattle*, מִקְנֵה אַבְרָהָם *cattle of Abraham*; מַחֲנֶה *a camp*, מַחֲנֵה יִשְׂרָאֵל *camp of Israel*. But פֶּה *mouth* always has פֿ in the construct state.

(d) The plural ending ים and the dual ending ים are changed in the construct state into י־, while the preceding vowel or vowels, if mutable, fall away, as סוּסִים *horses*, סוּסֵי שְׁלֹמֹה *horses of Solomon*; דְּבָרִים *words*, דְּבָרֵי אֱמֶת *words of truth*; יָדַי *hands*, יָדֵי חֵזֶק *hands of strength*.

(e) Plurals in הוֹ suffer no terminational changes in the construct state, as אֲבוֹת *fathers*, אֲבוֹת יִשְׂרָאֵל *fathers of Israel*; בְּרָכוֹת *blessings*, בְּרָכוֹת שָׁמַיִם *blessings of heaven*. It will be observed, however, that the preceding vowels are changed according to analogy, or fall away.

(f) Segolate nouns (§ 118. 1.) in the singular, with the exception of those having ו or י for their middle radical, are subject to no variation by being put in regimen, as מֶלֶךְ *king*, מֶלֶךְ סֹדֶם *king of Sodom*, but בֵּית *house*, בֵּית תְּפִלָּה *house of prayer*; תְּחֵן *midst*, תְּחֵן הַגֶּן *midst of the garden*, where תְּ is contracted into ת־. So abs. מוֹת *death*, const. מוֹת־.—To this rule there are a few exceptions; as the abs. forms זֶרַע *seed*, נֶטֶע *plant*, קַחַת *acceptance*, and חֲבֵל *vanity*, drop the first vowel in the const. state, as זֶרַע־, נֶטֶע־, קַחַת־, חֲבֵל־.

*Tabular View of Nouns in the Construct State.*

§ 128. CLASS I.—*Segolates*.

Singular.		MASCULINE.		Plural.	
Absol.	Const.	Absol.	Const.	Absol.	Const.
מִלְכָּךְ	מִלְכָּךְ	מִלְכִּים	מִלְכֵי	מִלְכֵי	מִלְכֵי
סִפְרִי	סִפְרִי	סִפְרִים	סִפְרֵי	סִפְרֵי	סִפְרֵי
חֲלָדִי	חֲלָדִי	חֲלָדִים	חֲלָדֵי	חֲלָדֵי	חֲלָדֵי
קִנְיִשׁ	קִנְיִשׁ	קִנְיִשִּׁים	קִנְיֵשׁ	קִנְיֵשׁ	קִנְיֵשׁ
סוֹסִי	סוֹסִי	סוֹסִים	סוֹסֵי	סוֹסֵי	סוֹסֵי
FEMININE.					
מִלְכָּה	מִלְכָּה	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת	מִלְכוֹת
יִלְדָּה	יִלְדָּה	יִלְדוֹת	יִלְדוֹת	יִלְדוֹת	יִלְדוֹת
סִתְרָה	סִתְרָה	סִתְרוֹת	סִתְרוֹת	סִתְרוֹת	סִתְרוֹת
צִרְיָה	צִרְיָה	צִרְנוֹת	צִרְנוֹת	צִרְנוֹת	צִרְנוֹת

*Contracted Segolates.*

Sing.	Const.	Plur.	Const.
מִלְכָּה	מִלְכָּה	מִלְכֵי	_____
סִפְרָה	סִפְרָה	סִפְרֵי	_____
בִּיתָה	בִּיתָה	בִּתְרֵי	_____
חֲלָה	חֲלָה	חֲלָיִם	_____
עִירָה	עִירָה	עִירֵי	_____
שׁוּרָה	שׁוּרָה	שׁוּרֵי	_____

§ 129. CLASS II.

Singular.		MASCULINE.		Plural.	
Absol.	Const.	Absol.	Const.	Absol.	Const.
דְּבָרִי	דְּבָרִי	דְּבָרִים	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי
יָמִי	יָמִי	יָמִים	יָמֵי	יָמֵי	יָמֵי
לֵבִי	לֵבִי	לֵבָבִים	לֵבָבֵי	לֵבָבֵי	לֵבָבֵי
צִמְאִי	צִמְאִי	צִמְאִים	צִמְאֵי	צִמְאֵי	צִמְאֵי
צְדוֹלִי	צְדוֹלִי & צְדוֹלִי	צְדוֹלִים	צְדוֹלֵי	_____	_____
קִטְלוֹלִי	קִטְלוֹלִי	קִטְלוֹלִים	קִטְלוֹלֵי	קִטְלוֹלֵי	קִטְלוֹלֵי

Absol.	Const.	Absol.	Const.
פָּקִיד	פָּקִיד	פָּקִידִים	פָּקִידִי
בָּלִיד	בָּלִיד	בָּלִידִים	בָּלִידִי
עֲמֵל	עֲמֵל	עֲמָלִים	עֲמָלִי
שָׁעֵר	שָׁעֵר	שָׁעָרִים	שָׁעָרִי
שָׁמַח	שָׁמַח	שָׁמְחִים	שָׁמְחִי & שָׁמְחִי
רִפָּח	רִפָּח	רִפָּיִם	רִפָּיִי
נָמֵר	נָמֵר	נָמָרִים	נָמָרִי
FEMININE.			
יִשְׂרָח	יִשְׂרָח	יִשְׂרָחִים	יִשְׂרָחִי
זָמְנָה	זָמְנָה	זָמְנָתִים	זָמְנָתִי
בָּרַכָּה	בָּרַכָּה	בָּרַכָּתִים	—
גָּדֻלָּה	גָּדֻלָּה	גָּדֻלָּתִים	גָּדֻלָּתִי
אֲדָמָה	אֲדָמָה	אֲדָמָתִים	אֲדָמָתִי
בָּחֲמָה	בָּחֲמָה	בָּחֲמָתִים	בָּחֲמָתִי
אֲגֻדָּה	אֲגֻדָּה	אֲגֻדָּתִים	אֲגֻדָּתִי
שָׁעָרָה	שָׁעָרָה	שָׁעָרָתִים	שָׁעָרָתִי
רִפְחָה	רִפְחָה	רִפְחָתִים	רִפְחָתִי

## § 131. CLASS III.

MASCULINE.			
Sing.	Const.	Plur.	Const.
Absol.		Absol.	
בֹּחֶבֶת	—	בֹּחֶבֶתִים	בֹּחֶבֶתִי
זָעֵם	זָעֵם	זָעֵמִים	זָעֵמִי
עוֹלָם	עוֹלָם	עוֹלָמִים	עוֹלָמִי
נִכְתָּב	נִכְתָּב	נִכְתָּבִים	נִכְתָּבִי
דִּין	דִּין	דִּינִים	דִּינִי
גֹּלָח	גֹּלָח	גֹּלָחִים	גֹּלָחִי
אֶלְמִי	אֶלְמִי	אֶלְמִינִים	אֶלְמִי
זָכָרִי	זָכָרִי	זָכָרִים	זָכָרִי
FEMININE.			
תוֹעֵבָה	תוֹעֵבָה	תוֹעֵבָתִים	תוֹעֵבָתִי
בֹּחֶבֶת	בֹּחֶבֶת	בֹּחֶבָתִים	—
חִיכָלָה	חִיכָלָה	חִיכָלָתִים	חִיכָלָתִי
מִצְבָּה	מִצְבָּה	מִצְבָּתִים	—
נִכְתָּבָה	נִכְתָּבָה	נִכְתָּבָתִים	נִכְתָּבָתִי

§ 132. CLASS IV.

Sing.		Plur.	
Absol.	Const.	Absol.	Const.
אֶתֶן	אֶתֶן	אֶתְנִים	אֶתְנִי
יִצְחָר	יִצְחָר	יִצְחָרִים	יִצְחָרִי
מִצְעֵד	מִצְעֵד	מִצְעֵדִים	מִצְעֵדִי
מַעֲשֵׂה	מַעֲשֵׂה	מַעֲשִׂים	מַעֲשִׂי
מַעֲשֵׂר	מַעֲשֵׂר	מַעֲשָׁרוֹת	מַעֲשָׁרוֹתִי
מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחוֹת	מִזְבְּחוֹתִי
מוֹשֵׁב	מוֹשֵׁב	מוֹשְׁבוֹת	מוֹשְׁבוֹתִי & מוֹשְׁבֵי
מִשְׁפָּחָה	מִשְׁפָּחָה	מִשְׁפָּחוֹת	מִשְׁפָּחוֹתִי
מִזְרָק	מִזְרָק	מִזְרְקוֹת	מִזְרְקוֹתִי
מִרְכָּבָה	מִרְכָּבָה	מִרְכָּבוֹת	—
מִרְכָּבָה }	מִרְכָּבָה }	מִרְכָּבוֹת	מִרְכָּבוֹתִי
תְּבוּאָה	תְּבוּאָה	תְּבוּאוֹת	תְּבוּאוֹתִי
תּוֹעֵבָה	תּוֹעֵבָה	תּוֹעֵבוֹת	תּוֹעֵבוֹתִי
בִּנְיָן	בִּנְיָן	בִּנְיָנִים	בִּנְיָנִי

REMARKS.

1. CLASS I. *Segolates*. As nouns of this class are already in their simplest and most primitive form, they seldom admit any further shortening on account of construction. A few cases of exceptions are given above, § 127. 3. *f.* to which may be added סָחַר, חָדַר, instead of סָחָר, חָדָר. Monosyllabic nouns derived from ע' verbs admit further shortening only before Maqqeph, as בֶּן from בָּן *nest*, חָק from חָק *statute*. From דִּי *sufficiency*, we find const. דִּי like בִּיה. From קָדָה *lamb*, const. קָדָה, according to § 127. 3. *c.* but פִּה *mouth*, always makes const. פִּי. The abbreviated רֵעַ *friend* always returns in construction to its vowel-ending רֵעָה or רֵעִי. From שֵׁם *name* comes const. שֵׁם or שֵׁם; from בֶּן *son*, const. בֶּן or occasionally בֶּן. From absol. בִּזְבֵּעַ *helmet*, const. בִּזְבֵּעַ, with bare change of tone.

2. CLASS II. In all simple nouns of this formation the fore-tone regularly disappears, while the final *a* is shortened, as יִשָּׂר, יִשָּׂר; דָּבָר, דָּבָר; שָׂבִיעַ, שָׂבִיעַ. It sometimes happens, however, that the

short *ā* which is left in such cases, having now the tone upon it, is transferred to the first radical, and gives it a virtual Segolate form, as עָשָׁן *smoke*, const. עֶשֶׁן, whence עֶשֶׁן. The forms קָטַל often retain their characteristic *e* while the last syllable becomes toneless, as נָכַר *stranger*, עֲלֵץ *side*; though they may also lose *e* as fore-tone, as לֵבָב *heart*, שֵׁעַר *hair*. In forms קָטַל the final *e* is primitively shortened to *ē*, but this can only remain so before Maqqeph, as מִקְלָה from מִקְלָה. It is most generally changed into *ā*, as וָכֶן, שָׁכַן, קָצַר, עָרַל, כָּבֵד. Much seldomer does *e* maintain itself as long, as תִּלְקַב, עֲקַב, except in verbs מִלֵּא, where it is the common form, as יִרְמָא, קִימָא. Final *o* seldom falls away, yet with Maqqeph מִקְלָה, and נָבִיחָה with Gutt. from נָבִיחָה. The short words expressive of relationship (father, brother, &c.) have preserved *i* in const., as אָבִי, אָדָּי, תִּלְמִי. On the other hand, const. יָד from יָד, and דָּם from דָּם show no such relic.

### § 133. NOMINAL SUFFIXES; WITH THE CONSEQUENT LITERAL AND VOWEL CHANGES.

1. Whenever a noun has its idea *restricted*, not by another noun, but by a personal pronoun, the two words are brought into the closest connexion and made to coalesce in one; the pronoun in its *fragmentary* or *inseparable* form being attached to the noun to express the relation of the Genitive, just as the same kind of pronouns is attached to verbs to express the relation of the Accusative; as דְּבָרִי *my word*, דְּבָרֵינוּ *our word*; analogous to which we sometimes find in Greek πατέρα μου *my father*, for ancient πατήρ μου = πατήρ μου, *father of me*. Consequently the general principles which control the attachment of suffixes to nouns are not essentially different from those which hold in regard to the same connexion in verbs. The nominal suffixes, which are mostly appended to the const. form, are indeed much more extensively and uniformly *shortened* than the verbal, and they are also more firmly and closely attached, (§ 105. 1); but in other respects the same laws are applicable to both.

2. The principal rules which govern these suffixed formations are the following:—

#### *Suffixed Masculine.*

(a) In monosyllables a mutable vowel falls away, as שֵׁם *name*, שְׁמִי *my name*, שְׁמוֹ *his name*; בֶּן *son*, בְּנִי *my son*, בְּתָהּ *her son*. Yet

the long vowel sometimes remains in cases where in the Construct it becomes short, as דם blood, const. דם הַאֲנָשִׁים blood of the men, with suf. דְּמוֹ his blood, דְּמִי thy blood.

(b) In polysyllables the long mutable penult vowel falls away, but the ultimate remains unless followed by a suffix beginning with a consonant and forming a mixed syllable, when it is shortened, as דְּבַר word, דְּבָרִי my word, דְּבַרְנוּ our word; דְּבַרְכֶּם your word. In some cases a long vowel before ה is changed into a kindred short, as אֹיֵב enemy, אֶיֶבְךָ thine enemy; יוֹצֵר former, יוֹצְרֶךָ thy former; בְּרָא creator, בְּרָאֲךָ thy creator; גָּאֵל redeemer, גָּאֲלֶךָ thy redeemer.

(c) Segolates assume their primitive monosyllabic form, as סֵפֶר (orig. סֵפֶר) book, סֵפֶרְךָ thy book; רֶגֶל (רֶגֶל) foot, רֶגְלִי my foot; אָזֶן (אָזֶן) ear, אָזְנִי my ear, אָזְנוֹ his ear; אֹהֶל (אֹהֶל) tent, אֹהֶלְךָ thy (f.) tent; אֹהֶלּוֹ and אֹהֶלּוֹ his tent.

(d) Forms בֵּית and תֵּיב contract the two syllables into one, making י quiesce in Tseri, and ו in Holem, as in the Construct state, as בֵּיתוֹ his house, בֵּיתְךָ thy house, בֵּיתְכֶם your house; תֵּיבוֹ my midst, תֵּיבֵנוּ our midst, תֵּיבְכֶם your midst, תֵּיבָם their midst; מָוֶת death, מָוֶתוֹ his death.

(e) Three nouns, אָב father, אָח brother, and חָם father-in-law, assume a final Yod before suffixes, which in the first pers. sing. coincides with the suffix itself, as אָבִי my father, אָחִי my brother. Elsewhere it is merely epenthetic, as אָבִינוּ our father, אָחִיךָ thy father, חָמִיךָ thy (f.) father-in-law, חָמִיךָ her father-in-law; אָחִיו and אָחִיו his brother, אָחִיכֶם your brother, אָחִיהֶם their brother; אָבִיךָ your (f.) father, אָבִיךָ their (f.) father.

(f) Nouns ending in ה reject the ה before suffixes, and always assume ה as the suffix of the third pers. masc., which is followed by several other nouns of different origin. Thus מַעֲשֶׂה work, מַעֲשֶׂהְךָ thy work, מַעֲשֶׂהֵנוּ our work, מַעֲשֶׂהוּ his work. The word פֶּה mouth, as elsewhere remarked, changes ה into י, which coincides with the suffix of the first pers. sing., as פִּי (for פִּי) my mouth, פִּיךָ thy mouth, פִּי and פִּי his mouth, פִּיהָ her mouth, פִּינוּ our mouth, פִּיכֶם your mouth, פִּיהֶם and פִּיהֶם their mouth. Among other nouns which assume the suffix ה are אֹר light, אֹרְךָ his light, מִין kind, מִינְךָ his kind; מֹט a yoke, מֹטְךָ his yoke, &c. In some again whose last radical ה passes into י, this י before suffixes becomes moveable, as פֶּרִי (from פֶּרֶה) fruit, פֶּרִי my fruit, פֶּרִיךָ and פֶּרִיךָ thy fruit, פֶּרִי.

*his fruit*, פְּרִיָּהֶם *your fruit*, פְּרִיָּהֶם and פְּרִיָּהֶם *their fruit*, פְּרִיָּהֶם *their (f.) fruit*.

(g) If the last letter of a word be virtually doubled, the Dagesh of duplication is usually expressed before the suffix, and if the vowel be long it is changed into its homogeneous short; though the latter peculiarity occurs much oftener in monosyllables than elsewhere, as חֹק (from חָקַק) *statute*, חֹקִי *my statute*, חֹקְךָ *thy statute*, חֹקָם *their statute*, חֹקוֹ *his statute*; כֹּל (from כָּלַל) *totality*, כֹּלִי *his totality*, כֹּלָם *their totality*, i. e. the whole of them, or they all; רֶם (from רָמַק) *spittle*, רֶמִּי *my spittle*.

(h) *Feminine Singular with Suffixes.*—The Feminine termination חֹ, before suffixes is changed into חָ, and before the grave suffixes and כָּם and כֶּן into חֹ, as חֹרָפָה *disgrace*, חֹרָפָתִי *my disgrace*; נִקְמָה *revenge*, נִקְמָתִי *my revenge*, נִקְמָתֵנוּ *our revenge*; נְשָׁמָה *breath*, נְשָׁמָתִי *my breath*, נְשָׁמָתְךָ *your breath*, נְשָׁמָתְךָ *your (f.) breath*. A slightly different analogy of formation is observed in מוֹדַעְתָּנוּ *our kindred*, Ruth 3. 2, for מוֹדַעְתָּנוּ.

(i) *Masculine Plural and Dual with Suffixes.*—In these numbers, as in the Construct, the characteristic terminating ם is dropped, and the ך which remains quiesces in Tseri before the plural suffixes, but in Segol before ך and ך, as מֶלֶךְ *king*, מֶלְכִים *kings*, מֶלְכֵינוּ *our kings*, מֶלְכֶיךָ *thy kings*, מֶלְכֶיהָ *her kings*. Before suffix ך the final ך coalesces and goes into the diphthongal ך, as אֹיֵב *enemy*, אֹיֵבִים *enemies*, אֹיֵבִי *my enemies*. Before ך it is pronounced with short Hi-req, and before suffix ך of the third person it either quiesces in Kamets or is rejected, as אֹיֵבֶיךָ *thine (f.) enemies*, אֹיֵבֶיךָ or אֹיֵבֶיךָ *his enemies*. Thus also רֶגֶל *foot*, רֶגְלִים *two feet*, רֶגְלִי *my feet*, רֶגְלֶיךָ *thy feet*, רֶגְלֶיהָ *thy (f.) feet*, רֶגְלֵיךָ and רֶגְלֵיךָ *his feet*, רֶגְלֵיהָ *her feet*, רֶגְלֵינוּ *our feet*, רֶגְלֵיכֶם *your feet*, רֶגְלֵיהֶם *their feet*.

(k) *Feminine Plural with Suffixes.*—Plurals with the Feminine termination ך assume ך before the suffixes, as if from the primitive Masc. termination ך with final ם elided. The vowel changes follow the analogy of § 27. 7-9. Thus תוֹרָה *law*, תוֹרוֹת *laws*, תוֹרוֹתִי *my laws*, תוֹרוֹתֶיךָ *his laws*; עֲצָה *counsel*, עֲצוֹת *counsels*, עֲצוֹתְךָ *thy (f.) counsels*; מַחְשָׁבָה *thought*, pl. מַחְשָׁבוֹת *my thoughts*, מַחְשָׁבוֹתֶיךָ *thy thoughts*, מַחְשָׁבוֹתֵינוּ *our thoughts*. Instead of ך and ך we often meet with ך and ך, which are otherwise suffixes to the singular, as אוֹתוֹתָם *their signs*, אוֹלָמוֹתָם *their generations*, תוֹרוֹתָם *their laws*, צְדָקוֹתָם *their righteousnesses*.

§ 133. PARADIGM OF THE NOMINAL SUFFIXES.

דָּבָר *a word, Masc.*

Sing.			Plur.		
1 c.	י	דְּבָרִי <i>my word</i>	1 c.	י	דְּבָרַי <i>my words</i>
2 m.	ךָ	דְּבָרְךָ <i>thy</i> —	2 m.	יָךְ	דְּבָרֶיךָ <i>thy</i> —
2 f.	ךָ	דְּבָרְךָ <i>thy</i> —	2 f.	יָךְ	דְּבָרֶיךָ <i>thy</i> —
3 m.	ו	דְּבָרוֹ <i>his</i> —	3 m.	יו	דְּבָרָיו <i>his</i> —
3 f.	הָ	דְּבָרָהּ <i>her</i> —	3 f.	יהָ	דְּבָרֶיהָ <i>her</i> —
1 c.	נוּ	דְּבָרֵנוּ <i>our</i> —	1 c.	יֵנוּ	דְּבָרֵינוּ <i>our</i> —
2 m.	כֶּם	דְּבָרְכֶם <i>your</i> —	2 m.	יָכֶם	דְּבָרֵיכֶם <i>your</i> —
2 f.	כֶּן	דְּבָרְכֶן <i>your</i> —	2 f.	יָכֶן	דְּבָרֵיכֶן <i>your</i> —
3 m.	ם	דְּבָרָם <i>their</i> —	3 m.	יָהֶם	דְּבָרֵיהֶם <i>their</i> —
3 f.	ן	דְּבָרָן <i>their</i> —	3 f.	יָהֶן	דְּבָרֵיהֶן <i>their</i> —

שָׁנָה *a year, Fem.*

Sing.			Plur.		
1 c.	י	שָׁנָתִי <i>my year</i>	1 c.	י	שָׁנֹתַי <i>my years</i>
2 m.	ךָ	שָׁנָתְךָ <i>thy</i> —	2 m.	יָךְ	שָׁנֹתֶיךָ <i>your</i> —
2 f.	ךָ	שָׁנָתְךָ <i>thy</i> —	2 f.	יָךְ	שָׁנֹתֶיךָ <i>your</i> —
3 m.	ו	שָׁנָתוֹ <i>his</i> —	3 m.	יו	שָׁנֹתָיו <i>his</i> —
3 f.	הָ	שָׁנָתָהּ <i>her</i> —	3 f.	יהָ	שָׁנֹתֶיהָ <i>her</i> —
1 c.	נוּ	שָׁנֹתֵנוּ <i>our</i> —	1 c.	יֵנוּ	שָׁנֹתֵינוּ <i>our</i> —
2 m.	כֶּם	שָׁנֹתֵכֶם <i>your</i> —	2 m.	יָכֶם	שָׁנֹתֵיכֶם <i>your</i> —
2 f.	כֶּן	שָׁנֹתֵכֶן <i>your</i> —	2 f.	יָכֶן	שָׁנֹתֵיכֶן <i>your</i> —
3 m.	ם	שָׁנֹתָם <i>their</i> —	3 m.	יָהֶם	שָׁנֹתֵיהֶם <i>their</i> —
3 f.	ן	שָׁנֹתָן <i>their</i> —	3 f.	יָהֶן	שָׁנֹתֵיהֶן <i>their</i> —

§ 134. REMARKS.

1. Not only does the suffix of the third pers. sing. masc. often reject י (§133. 2. i.), as חֲצָצִיר *his arrows*, for חֲצָצִירִי, but the י also falls away before certain other suffixes, as אֲבִיבֵנוּ *our enemies*, for אֲבִיבֵנוּי, 2 Sam. 19. 10, יָדָךְ *thy hands*, for יָדֶיךָ, 2 Sam. 3. 34, דְּרָכָךְ *thy ways*, for דְּרָכֶיךָ, Ps. 119. 37. On the other hand an adventitious י has for some reason been inserted between the noun and suffix in מִתְּחִילָתָיִךְ



Ps. 9. 15. Instead of the suffix ו there occurs also the fuller הו, as עֵינָיו *his eyes*, for עֵינָיו, Job 24. 23, גִּבּוֹרָיו *his mighty men*, for גִּבּוֹרָיו, Nah. 2. 4. The Aramaic suffix וּ or וּרִי once appears in one of the later writers, as תְּגַמּוּלוֹתָיו *his recompenses or benefits*, for תְּגַמּוּלוֹתָיו Ps. 116. 12.

2. The suffix of the third pers. sing. masc. sometimes occurs in the form of הִי instead of הִי, as אֹהֶלָהּ *his tent*, Gen. 12. 8, כָּלָהּ *the whole of him*, Jer. 2. 21, שִׁירָהּ *his song*, Ps. 42. 9. In one instance אֵ is found instead of הִי, viz. אֵלָהּ Ezek. 36. 5.

3. The suffixes הָ, כֶּם, כֶּן, הֶם, הֵן, and הֵן occasionally receive a ח paragogic, as יָדְךָ *thy hand*, for יָדְךָ, בְּכָהּ, *in thee*, for בְּךָ, לָּךְ *to thee*, for לָּךְ, נְדִיחוֹתֵיהֶן *their (f.) carcasses*, for לָכֶם, *to you (f.)*, for לָכֶם, *all of them*, for לָכֶם, &c. The fem. suffix הֵן in later writings is sometimes changed, according to Aramaic usage, into כִּי, and is thus appended to both singular and plur. nouns, as עֲוֹנוֹתֵי *thine iniquity*, Ps. 103. 3, תַּחֲלֻאֲתֵי *thine infirmities*, v. 3, חַיֵּי *thy life*, v. 4, כְּעֹשֶׁרֶךְ *thy crowner*, v. 4, נְעוּרֵיךְ *thy youth*, v. 5. In a single instance, Nah. 2. 14, occurs מְלָאכְמָה *thy messenger*, for מְלָאכְמָה or מְלָאכְמָה.

4. Instead of the suffixes הָ and הֵן, some sing. nouns require הֶם and הֵן, which more appropriately belong to the plural, as כָּלָהּ *the whole of them*, בְּלָהּ *id. (f.)*; yet בְּלָם *id.* also occurs. In 2 Sam. 23. 6. we meet with the unique form בְּלָהֶם = בְּלָם; also בְּלָהֶם for בְּלָהֶם, 1 Kings. 7. 37, and again בְּלָהֶם for בְּלָהֶם, Gen. 42. 36. Altogether peculiar is קִרְבָּנָהּ *their (f.) midst*, for קִרְבָּנָהּ or קִרְבָּנָהּ, Gen. 41. 21.

5. Nominal Infinitives and Participles have suffixes attached to them, for the most part in the same way with nouns, but occasionally they follow the construction of verbs; as when the pronoun of the first pers. sing. is to be translated by an accusative, then the verbal suffix הִי or הֵן is used instead of הִי. as עֹזְרֵנִי *the helping me*, רְמוּתֵנִי *the deceiving me*; עֹשֶׂנִי *making me*, רֹאֵנִי *seeing me*. On the contrary עֹזֵרִי signifies, act. *my helping* another. There are cases, however, where participles have הִי annexed though indicating an accusative, as רֹאֵנִי *seeing me*, Job 7. 8. In Ezek. 47. 7, moreover, we have שׁוֹבְרֵנִי *my returning*, instead of normal שׁוֹבְרֵנִי.

6. It is observable that in several instances the suffixes of the second and third persons singular are used without a strict regard to gender, as עִמָּכֶם *with you*, לָכֶם *to you*, מִכָּכֶם *more than you*, Ruth

1. 8-11, where the address is to the daughters-in-law of Naomi. So פִּרְיָם *their* (f.) *fruit*, Lam. 2. 20; אֲבוֹתָם אוֹ אֲחֵיהֶם *their* (f.) *fathers or their* (f.) *brothers*, Judg. 21. 22; אֹהֶבָם *them* (f.), Judg. 19. 24; אֹתָהּ *her*, Lev. 20. 6; אַתָּה *you* (f.), Cant. 2. 7.—3. 5.

7. Originating probably in the suffixes, yet distinct from them, are the paragogic י, ו, and כ, which are appended to nouns in the same way with the ordinary suffixes. Whatever significancy these adventitious letters may originally have had, it seems to have been at length entirely lost, and we discern no other reason than that of euphony for their being retained.\* Thus Gen. 49. 11, אָסַר בָּן אִמֶּרִי לְנָפֶחַ עֵירוֹ וּלְשִׁרְקָהּ בְּנִי אֶחָד (for אִסַּר and בֵּן) *binding his foal unto the vine, and his ass's colt unto the choice vine*; Gen. 1. 24, לְמַעַן הָיִיתָ (for הָיִיתָ) *beast of the earth*; לְמַעַן הָיִיתָ (for הָיִיתָ) *at the fountain of water*; רַבָּהּ בְּגוֹרִים (for רַבָּהּ) *great among the nations*; הַיֹּשֵׁב בָּהֶם (for הַיֹּשֵׁב) *that dwelleth in the heavens*; לְמָחָרָם (for לְמָחָר) *to-morrow*; רֵיקָם (for רֵיקָם) *in vain*; חֲנֹם (from חָן) *gratis, causelessly*; אֱמֶת (from אֱמֶת) *truth, truly*; Prov. 25. 27, כְּבוֹדָם (for כְּבוֹד) *glory*; 1 Sam. 8. 4, לְכֻלָּם (for לְכֻלָּם) *all*; יוֹמָם *daily, assiduously*.

§ 135. ADJECTIVES.

By recurrence to § 117. 2, it will be seen that instead of ranking the Adjective as an independent part of speech, we have considered it simply as one of the several species of nouns. As such its derivation and inflection have already been virtually treated, so that the following additional remarks will be all that is required under this head.

(a) As qualifying words, adjectives are usually placed after their respective nouns, as אִישׁ טוֹב *a man good*, i. e. *a good man*; מֶלֶךְ גָּדוֹל *a king great* (am) *I*. For the sake of emphasis, however, the adjective occasionally precedes the noun, as עֲוֹנִי גָדוֹל *great is my crime*, Gen. 4. 13, עֶרְל זָכָר *the uncircumcised male*, Gen. 17. 14.

(b) When the noun is accompanied by the definite article (ה) or by any of the pronominal suffixes, the adjective also receives the article, as הָאִישׁ הַטוֹב *the good man*, הָאִשָּׁה הַטוֹבָה *the good woman*, בְּנִי הַקָּטָן *my little son*, בְּנֵי הַקָּטָנִים *his little sons*. Otherwise the ad-

\* Ewald however, recognises in these letters, at least in י and ו, slight traces of a primitive union-vowel or intermediate sound belonging to the const. state.

jective ceases to be the qualifying word, and becomes the predicate of the substantive, as *הָאִישׁ טוֹב* *the man (is) good*, *בְּנִי קָטָן* *my son (is) little*, &c.

(c) Adjectives ending in Yod with Hireq are mostly gentile denominations, as *עִבְרִי* *a Hebrew man*, *עִבְרִיָּה* *a Hebrew woman*, *מִצְרִי* *an Egyptian*, *יִשְׂרָאֵלִי* *an Israelite*, *אֶפְרָתִי* *an Ephrathite*; so also *נָכְרִי* *a foreigner*, *צָפוֹנִי* *northern*. To this *אֶכְזָרִי* *cruel* is an exception, the Yod being merely paragogic.

### § 136. Degrees of Comparison in Adjective Nouns.

1. The degrees of comparison are not indicated in Hebrew, as in Latin and Greek, by a change in the adjective, but by certain accompanying words, especially prepositions and adverbs, placed before it. Thus the Comparative degree is expressed by the preposition *מִ* (from *מֵן*) signifying *from, than, in comparison of*, placed after the adjective and before the noun with which the comparison is made; as *מְדַבֵּשׁ מִחֹמֶק מְדַבֵּשׁ* *sweeter from honey*, i. e. *sweeter than honey*; *טוֹב מִחַיִּים* *better than life*, *גָּדוֹל מִכָּל-בְּנֵי קָדָם* *greater than all the sons of the East*. So when constructed with a verb, *אֶתְבִּינֵן מִזְקֵנִים* *I understood more than the elders*. The effect of *מִ* is sometimes to give to an expression the force of the superlative, as *חָכָם מִכָּל חַיַּת הַשָּׂדֶה* *cunning above all the beasts of the field*, i. e. *the most cunning*.

2. The Superlative degree is not marked by any appropriate sign, but is expressed by various circumlocutions; as

(a) By the use of the intensive adverb *מְאֹד* *very*, or *מְאֹד מְאֹד* *very, very*, as, *וַיִּבְרַח הַמָּיִם מִמָּד מְאֹד מְאֹד* *very exceedingly*, Gen. 7. 19.

(b) By repeating a noun in the Genitive, as *קֹדֶשׁ הַקֳּדָשִׁים* *holy of holies*, i. e. *the most holy place*: *הַבֵּל הַבָּלִים* *vanity of vanities*; *עֶבֶד עֲבָדִים* *servant of servants*, &c.

(c) By repeating the adjective; as *רַע רַע* *bad, bad*, *וַיֹּאמֶר הַקֹּנֶה* *says the buyer*, i. e. *very bad*, Prov. 20. 14. *עֲמֵק עֲמֵק* *deep, deep*, i. e. *exceedingly deep*, Eccl. 7. 24.

(d) By appending the name of God to a substantive, as *עִיר נְשִׂיא אֱלֹהִים* *a city great to God*, i. e. *exceedingly great*; *נְשִׂיא אֱלֹהִים* *a prince of God*, i. e. *a peculiarly great and eminent prince*. So in Greek, *αἰσῆτος* *τῷ Θεῷ* *fair to God*, i. e. *exceedingly fair*, Acts 7. 20.

(e) By the article prefixed to the positive, as אחירי הגדול *his great brother*, i. e. his eldest brother, 1 Sam. 17. 28; בני רשי הגדולים *the great sons of Jesse*, i. e. the eldest sons, 1 Sam. 17. 13; בנך הקטן *his little son*, i. e. his youngest son, Gen. 9. 24.

(f) By means of the preposition ב *in, among*, as קטן כחציה בגוים *I will make thee small among the nations*, i. e. I will make thee least, Jer. 49. 15; גבור בבחמה לרש *the lion strong among beasts*, i. e. strongest, Prov. 30. 30.

§ 137. NUMERALS.

The Hebrew Numerals constitute a peculiar class of words, whose connexion with the living roots of the language is not easy to be recognised. They are essentially primitive substantives, though often having a mere adverbial usage. Only אחד *one* is employed as a proper adjective. They are divided into two principal classes, *Cardinals* and *Ordinals*.

§ 138. Cardinals.

1. The Cardinal numbers from *one* to *ten* exhibit both a masculine and feminine form, subject like common nouns to the state of construction, which presents the usual variety of vowel changes, as איש אחד *one man*, אשה אחת *one woman*, שני עדים *two (of) witnesses*, שש ימים *six (of) days*. They are as follows :—

MASCULINE.		FEMININE.	
Abso.	Const.	Abso.	Const.
One	אחד	אחת	אחת
Two	שנים	שתיים	שתיים
Three	שלוש	שלוש	שלוש
Four	ארבע	ארבע	ארבע
Five	חמש	חמש	חמש
Six	שש	שש	שש
Seven	שבע	שבע	שבע
Eight	שמונה	שמונה	שמונה
Nine	תשעה	תשעה	תשעה
Ten	עשרה	עשרה	עשרה

## REMARKS ON THE TABLE.

(a) The shortest and perhaps original form of אָחַד is אֶחָד (once with א elided, חָד, Ezek. 33. 30), for which we find אָחַד Gen. 48. 22, Is. 27. 12. Const. אֶחָד, though in the few instances just cited and some others אֶחָד is found as the absolute form. Fem. אֶחָה (in pause אֶחָה) contracted from אֶחָה or אֶחָה; plur. אֶחָדִים *the same*, Gen. 11. 1, or *some*, Gen. 27. 44; 29. 20.

(b) The origin of the dual שְׁנַיִם *two* would seem to be obsolete שֵׁנִי; Fem. שְׁתַּיִם (as if contr. from שְׁנַיִם), perhaps from original sing. שְׁנָה. The Dagesh is retained not only as compensative of נ rejected, as in pron. אַתְּ *thou* f. (§ 30. 2. b.), and verb נָתַתָּ for נָתַתָּה (§ 38. 1. a.), but also probably from considerations of euphony, as the sound of the aspirate ת is not easy after a sibilant. Const. שְׁנֵי, f. שְׁתֵּי. The word is properly a substantive dual equivalent to *a pair*.

2. The Numerals from *three* to *ten* are essentially *abstract substantives* to denote *a mass, a multitude*. If they stand quite alone, free from all connexion with a noun, the feminine form is always used, as שְׁלֹשָׁה *three* = *trias, triad*. When connected with substantives, they should properly as substantives be placed in the const. state, as בָּנִים שְׁלֹשָׁה lit. *a triad of sons*; but having gradually lost their substantive character and assumed that of adjectives, they are put before nouns without construction, as שְׁלֹשָׁה בָּנִים, or even after, still more in the manner of adjectives, as בָּנִים שְׁלֹשָׁה. Having thus acquired more and more of the adjective sense, they accommodate themselves to the *gender*, i. e. the masculine; whereas when connected with a fem. noun, they, by way of distinction, drop their own characteristic termination. But in some few cases the original fem. numerals are found connected with fem. substantives, as בָּנוֹת שְׁלֹשָׁה *three daughters*, instead of the usual בָּנוֹת שְׁלוֹשׁ Gen. 7. 13, Zech. 3. 9.

3. The intermediate numbers from *ten* to *twenty*, *twenty* to *thirty*, &c., are made by connecting a decimal with a unit, in the following manner:—

	MASC.	FEM.
Eleven	אֶחָד עָשָׂר	אֶחָה עָשָׂרָה
	עָשָׂר אוֹ עֶשְׂתֵּי עָשָׂר	עָשָׂר אוֹ עֶשְׂתֵּי עָשָׂרָה
Twelve	שְׁנַיִם עָשָׂר	שְׁתַּיִם עָשָׂרָה
	שְׁנֵי עָשָׂר אוֹ עֶשְׂרֵי עָשָׂר	שְׁתֵּי עָשָׂר אוֹ עֶשְׂרֵי עָשָׂרָה

	MASC.	FEM.
•Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
	&c.	&c.
One and Twenty	אַחַד וְעָשָׂרִים	אֶחָת וְעָשָׂרִים
Two and Twenty	שְׁנַיִם וְעָשָׂרִים	שְׁנַיִם וְעָשָׂרִים
	&c.	&c.

4. The decimals from *thirty* to *ninety* are expressed by the plural forms of the corresponding units; as *שְׁלֹשִׁים* *thirty*, *אַרְבָּעִים* *forty*, *חֲמִישִׁים* *fifty*, &c., except that *twenty* is *עָשָׂרִים*, the plural of *עָשָׂר* *ten*.

5. Hundreds and thousands are expressed by the plurals of the words *מֵאוֹת* *hundred*, and *אֲלָפִים* *thousand*, preceded by the nine units, thus:

*Hundreds and Thousands.*

One Hundred	מֵאוֹת
Two Hundred	מֵאוֹתַיִם
Three Hundred	שְׁלֹשׁ מֵאוֹת
Four Hundred	אַרְבַּע מֵאוֹת
	&c.
Three Thousand	שְׁלֹשָׁת אֲלָפִים
Four Thousand	אַרְבַּעַת אֲלָפִים
Twice Ten Thousand	שְׁעָרֵי רִבּוֹת
Ten times Ten Thousand	עָשָׂר רִבּוֹת
A Hundred Thousand	מֵאוֹת אֲלָפִים or מֵאוֹת
Six Hundred Thousand	שֵׁשׁ מֵאוֹת אֲלָפִים

§ 139. Ordinals.

1. The Ordinal numbers except the first are derived from the Cardinals by adding the terminations *י*. and *יה*. as may be seen from the following table. Most of them however, insert *י*. before the final letter of the ground form.

	Masc.	Fem.
First	רִאשׁוֹן	רִאשׁוֹנָה
Second	שֵׁנִי	שֵׁנִית
Third	שְׁלִישִׁי	שְׁלִישִׁית
Fourth	רְבִיעִי	רְבִיעִית
Fifth	חֲמִישִׁי	חֲמִישִׁית

	Masc.	Fem.
<i>Sixth</i>	שֵׁשִׁי	שֵׁשִׁית
<i>Seventh</i>	שִׁבְעִי	שִׁבְעִית
<i>Eighth</i>	שְׁמִינִי	שְׁמִינִית
<i>Ninth</i>	תִּשְׁעִי	תִּשְׁעִית
<i>Tenth</i>	עֲשָׂרִי	עֲשָׂרִית

As the ordinal numbers extend only to ten, when the enumeration went *beyond* this, and sometimes when it fell short of it, the Hebrews made use of the Cardinals to express the Ordinals. But then the number always followed the noun, or the noun was repeated, as (card.) יוֹם עָשָׂר שָׁנִים *twelve days*, but (ord.) יוֹם הָעָשָׂרִים עָשָׂר יוֹם הָעָשָׂרִים *the twelfth day*; שָׁנָה חֲמֵשִׁים שָׁנָה or שָׁנָה חֲמֵשִׁים *the fiftieth year*. So below ten אַרְבַּע בְּשָׁנָה *in the year four*, i. e. *the fourth year*; יוֹם אֶחָד *the one day*, i. e. *the first day*. In this case the numeral is almost uniformly followed by ל as בַּעֲשׂוֹר לַיּוֹם *in the tenth day* to (of) *the month*; בְּשָׁנָה שְׁלֹשׁ לְמַלְכוּת *in the third year* to (of) *the reign*.

#### § 140. Fractional Numbers.

1. These are חֲצִי (const. חֲצִי) m., מֶחֶצֶה and מִחְצִית f. *a half*. The rest of the *fractional* numbers are indicated by placing the feminine ordinals before the noun; thus שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year*; whereas שָׁנָה הַשְּׁלִישִׁית signifies *the third year*. In some cases the noun is omitted, as, 'And ye shall give חֲמִישִׁית חֲמִישִׁית unto Pharaoh,' Gen. 47. 24.

#### § 141. Position of Numerals in a Sentence.

1. There is no fixed and uniform rule as to the *order* of the different parts of a compound numerical expression. In some cases the numerals come before and sometimes after the name of the thing numbered. Thus אֶחָד and אֶחָת are always placed after while the rest of the class mostly precede their nouns, either in the construct or absolute state, as שְׁנֵים אָנָשִׁים or אָנָשִׁים שְׁנֵי *two men*, עֶשְׂרִים קְרָשִׁים *twenty boards*. In large combinations we may either begin with the units and proceed to the greater numbers, or *vice versa*, as will be seen in the following series of examples, which will better illustrate the general Hebrew usage into numerals than any mere verbal description.

*From 1 to 10.*

יום אחד *one day*, שפה אחת *one lip*, in const. אחד האדם *one man*, (lit. unity of man). באחת ערי הממלכה *in one of the cities of the kingdom*, שני ראמים *two rams*, in const. שני המאורות הגדלים *two great lights*, שלש בנות *three daughters*, in const. שלש השנים *three years*, חמשה שקלים *five shekels*, in const. חמשה שנים *id.*, שבע שנים *seven years*, שבעת ימים *seven days*, &c.

*Units and Tens from 20 to 90.*

שנים עשר שבטי ישראל *eleven stars*, אחד עשר בוכרים *the twelve tribes of Israel*, ארבעה עשר בנים *fourteen sons*, חמשה עשר שנה *fifteen years*, &c.

*Hundreds and Thousands.*

בן מאה ועשרים שנה *one hundred and twenty years old* (lit. son of a hundred and twenty years), שלש ושלשים וימאת שנה *lit. three and thirty and a hundred years*, שמונים וימאת יום *lit. eighty and a hundred days*, אלה ושלש מאות וחמשה ושבעים שקל *a thousand seven hundred and seventy-five shekels*, אלפים וסוסים *two thousand horses*, ערים מאתים *two hundred goats*, אלף שש *six thousand*, עשרה אלף *ten thousand*, מאת אלף *a hundred thousand*, רבו אדם *twelve myriads of men*—one hundred and twenty thousand.

CHAPTER X.

§ 142. PARTICLES.

1. Under this term the elder grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts or the whole of a sentence, and of showing the relation and connexion between its several members; and hence they extended this denomination even to the *Article* and the *Pronoun*. Modern grammarians, however, have limited the term to *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*; and in this restricted sense it is to be understood here.

2. Particles are divided into *Inseparable* and *Separable*. The *Inseparable* are parts of words prefixed or appended to others with which they are substantially incorporated, as is the case with ה and



ב in *אֶרֶץ* towards the land, מֵאֶרֶץ from the land; and with ו and ל in וְלֵאמֹר and to the land. The *Separable* consist of entire words; as עַתָּה now, עַל upon, טָרָם before, כֵּן so, הִנֵּה behold, הָבָה come! go to!

## § 143. SEPARABLE PARTICLES.

1. The Particles of this class are partly primitive and partly derivative. To the former belong הֵא and הִנֵּה *lo! behold!* נָא a particle of entreaty, *I pray you, now*, and indeed all those words usually denominated *Interjections*, and expressing merely the *affections* or *emotions* of the speaker, whether of grief, joy, fear, anger, &c., as הֵא, אֵי, אֵי, אֵי *ah! ok!* of which see a farther account hereafter. But by far the largest portion of them are derivatives from other parts of speech, viz. the verb and the noun, as will be seen from the detailed statements below.

## § 144. Adverbs.

1. Among the *primitive* Adverbs may be enumerated אֵי where? כֵּן thus, לֹא not, פֹּה here, שָׁם there. Of the derivatives from verbs the greater number are from the Inf., as כֵּן so, from כָּוֵן to establish, prepare, adjust, טוֹב well, from טוֹב to be good, מְהֵרָה quickly, from מְהֵרָה to hasten, מְרֹבֵּחַ much, from רָבַח to be numerous; and from the Imp., as הָבָה go to, from יָתַב to give, רֵאָה behold, from רָאָה to see, לָכָה come on, from יָלַךְ to walk.

2. Of the Adverbs derived from nouns, which constitute a large majority, some retain the nominal form and even the distinctions of number and gender with scarcely any change, as אֶפֶס without, only, from אָפַס want, רֵק merely, only, from רֵק thinness, emptiness, טָרָם not yet, from טָרַם beginning, אֶצֶל near, by the side of, from אֶצֶל side, סְבִיב round about, from סְבִיב circuit, נָצַח forever, from נָצַח perpetuity, מִיִּשְׁרִים righteously, from מִיִּשְׁרִים righteousness, תְּלִיפּוֹת alternately, from תְּלִיפּוֹת change. Where a change occurs in the form it is usually

(a) By affixing the termination ם or ך, as אֱמֶנֶם truly, from אֱמֶן truth, חֲנֹם gratis, from חֵן favor, יוֹמָם daily, from יוֹם day, פֹּתָאם (= פֹּתָאם) suddenly, from פֹּתָא moment, שְׁלֹשׁ the day before yesterday, from שְׁלֹשׁ three.

(b) By affixing the termination ית, as שְׁנֵית twice, from שְׁנֵי two, אַחֲרֵית backwards, from אַחֲרֵית hindmost, מְרִינֵית mournfully, from מְרִינֵית mourner, אֲרָמִית Syriac-wise, from אֲרָם Syria, יְהוּדִית Jewish-wise, from יְהוּדָה Judea.

(c) By prefixing prepositions, which gives to many nouns an adverbial import, as לְבֶטַח *securely, confidently*, from בֶּטַח *confidence*, כְּמַעֲט *as it were a little*, from מַעֲט *a little*, כְּאַחַד *as one, together*, לְבַד *apart*, from בָּד *separation*, לְנֶכַח *straight forwards*, from נֶכַח *presence*. In the peculiar case of יחדיו = יחדו *together*, from יחדו *union* and the יי, we find a noun and pronoun combined.

§ 145. Prepositions.

1. Some few of the separable prepositions are probably primitive, as אל *to*, בְּעֵד or בְּעַד *by*, נֶגֶד *before*, עִמָּה *near*, תַּחַת *beneath*. But the most of them are derived from nouns mostly in the const. state with scarcely any change of form, as בֵּין *between*, from בֵּין *interval*, מִן *from*, from מִנָּה *part, portion*, אַחֲרֵי, pl. const. אַחֲרֵי *behind*, from אַחֲרֵי *hinder part*, מוֹל *opposite*, from מוֹל *front*. — The inseparable prepositions are treated under the ensuing head.

§ 146. INSEPARABLE PARTICLES.

1. This class of Particles consisting of the Prepositions בְּ *in*, כְּ *as*, לְ *to*, מִן or מִ (מִן) *from*, the conjunction וְ *and*, and the interrogative and local הֵ, are fragmentary prefixes or suffixes which no doubt derive their origin from other words, though from their great attrition the etymology in many cases has become exceedingly obscure. Most grammarians trace the Prepositions as follows:—

בְּ	<i>in, by,</i>	from	בֵּית	<i>house, within.</i>
כְּ	<i>as, like,</i>	"	כֵּן	<i>so.</i>
לְ	<i>to, for,</i>	"	אֵל	<i>to.</i>
מִן	<i>from,</i>	"	מִן	<i>from.</i>

2. *Punctuation.* These fragmentary prefixes are united in close conjunction with the words to which they pertain with some variety of vowel-pointing. The appropriate punctuation is,

(a) Simple Sheva, as בְּדָבָר *in a word*, כְּמֹשֶׁה *as Moses*, לְדָוִד *to David*.

(b) Before simple Sheva they take short Hireq, § 27. 8. as בְּדָבָר (בְּדָבָר), לְבָנִי, (לְבָנִי) לְבָנִי, (לְבָנִי) לְבָנִי.

(c) Before composite Shevas they take the corresponding short vowel, as בְּאֶמְרִי, בְּאֶמְרִי, בְּאֶמְרִי. Yet the rough enunciation frequently remains with ל before an infinitive, as לְהִשָּׁמֵחַ, לְהִשָּׁמֵחַ, לְהִשָּׁמֵחַ. In any common words ל loses its guttural power by assimilation, as לְהִשָּׁמֵחַ, לְהִשָּׁמֵחַ, לְהִשָּׁמֵחַ. See § 26. 3.

(d) When the article ה is omitted before nouns they assume its punctuation, § 29. 4. as לַמֶּלֶךְ *to the king*, for לְהַמֶּלֶךְ *among the people*, for בְּהָרִים *in the mountains*, for בְּהָרִים.

(e) Before certain monosyllabic pronouns and other words beginning with accented syllables, they usually take Kamets as a foretone, as לָהֶם, בָּזוּחַ, לָהֶם, לְמִנְחָה, לְגִשְׁתָּה, לְלִכְתָּה.

(f) Before the pronoun מֶה the prepositions ב and כ usually take Pattah, as בְּמָה, כְּמָה, but לָמָּה where the last syllable has lost the tone.

(g) In prefixing מן the final weak ך is for the most part assimilated to the following letter, and expressed by Dagesh forte, as מְנַדְרֶךְ for מְנַדְרֶךְ, מְנַלְפְּנִיר for מְנַלְפְּנִיר, מְנַדְרֶךְ for מְנַדְרֶךְ. When followed by a guttural the compensation is made by lengthening the short ך into ם, according to § 25. 8, as מְנַדְרֶם, מְנַלְפֶם, מְנַדְרֶם. Cases occur, however, in which the compensation is altogether neglected, though analogically due, as מְנַדְרֶם, מְנַלְפֶם, מְנַדְרֶם, מְנַלְפֶם.

#### § 147. Conjunction ו and.

1. Of the conjunctions, the copulative particle ו is by far the most important. In regard to punctuation, its appropriate point is simple Sheva, as מֹשֶׁה וְכָלֵב *Moses and Caleb*. But,

(a) Before Gutturals with composite Sheva it takes the corresponding short vowel, as וְעֵבֶד, וְאָמַת.

(b) Before a tone-syllable it frequently takes Kamets, as דֹּדוֹר וְדֹדוֹר *generation and generation*, וְפִתָּה וְפִתָּה *and a pit*.

(c) Before Yod, which would analogically have simple Sheva, it takes long Hireq and makes the Yod quiescent, as וְיִמִּי, וְיִמִּי.

(d) Usually before words beginning with either ב, מ, ס, and always before a letter with Sheva, it takes Shureq, as וְיִבְרָה, וְיִמְלֶךְ, וְיִפְרֹעַ.

(e) Before the verbs וְיִרְאֶה and וְיִרְאֶה it sometimes takes short Hireq or Segol, as וְיִרְאֶה, וְיִרְאֶה, וְיִרְאֶה.

#### § 148. Of ה Interrogative.

1. This particle occurs as a prefix to a word in a state of interrogation, in which case it is usually pointed with Hateph Pattah (ְ) to distinguish it from the Article (§29. 2-5). In particular

situations, however, it varies its punctuation; as (a) Before Gutturals, where it assumes simple Pattah, as הָאֵלֶּךְ *shall I go?* הָאִישׁ *an homo*; (b) Before Gutturals with Kamets, where it takes Segol, according to § 25. 9, as הָדָבָר (should) *a wise man?* הָיְיָתָה *hath (this) been?* (c) Before a simple Sheva it sometimes appears with Pattah, as הַכּוֹרֶחַ Gen. 34. 31. (d) Occasionally with Dagesh forte, as הַלֵּבָנִי Gen. 17. 17, Num. 13. 19, 1 Sam. 10. 24, &c.

§ 149. *Of הָ Local.*

1. Among the slightly perceptible rudiments of the formation of cases in Hebrew, is to be reckoned the attachment of הָ as a demonstrative particle, to denote *direction or motion towards a place*, (never towards a person), or the effort to attain an object, as הַבַּיִתָּה *towards the house*. This formation, which is capable of being affixed to every gender and number, is very loosely and weakly attached, not assuming the tone, and therefore leaving every long vowel wholly unaltered in the last syllable, as שָׁמָרָה *towards Samaria*, and הָהָרָה *towards the mountain*. But the short furtive vowels Segol, Pattah, and Hireq, of the Segolate forms, are often changed by its influence, as אֶרֶצָה *towards the earth*, קֶדְמָה *eastward*, and so also the toneless Hireq of the dual, as שָׁמַיְמָה *towards heaven*. The termination הָ of the fem. sing. is often changed before this particle into הֵ, as מִדְּבָרָהּ; and so also in the case of Paragogic הָ considered below.

§ 150. *Of הָ Paragogic.*

1. This particle is annexed to many words solely, as it would seem, for the sake of euphony, together with some degree of additional emphasis in the meaning, as לַיְלָה *night*, עֲוֹלָהּ *iniquity*, סוּפָהּ *whirlwind*, מְזֻמָּהּ *wickedness*, אִימָתָהּ *fear*, יְשׁוּעָתָהּ *salvation*, צָרָהּ *straits, distress*.

§ 151. COMPOUND PARTICLES.

1. Cases often occur where two or more Particles are conjoined in one, as אֵיפֹהּ *where?* from אֵי part. of interrog. and פֹּה *here*; אֵיכֹהּ *how*, from אֵי part. of interrog. and כֹּה *thus*; בְּלִעְדֵּי *except, beside*, from בֶּל *not*, and לִעְדֵּי *to*. Thus too when made up of two or three distinct words, as כִּי אֲשֶׁר *because*, אֲמָר *truly*, אֲמָר *but*, אֲמָר *although*, אֲמָר *on account of*, אֲמָר *before*, &c.

§ 152. PARTICLES WITH SUFFIXES.

1. The annexation of pronominal suffixes to the Particles is a striking peculiarity in the structure of the Hebrew and the other

Shemitic languages. As a general rule Particles which are derived from the const. state of a noun receive the nominal suffixes, but *behold*, from its signification always takes the verbal suffixes, as *en me* = *here am I*! *en nos*, the tone remaining very strong on the end of the word, except in pause *en nos*, though occasionally *en nos* Gen. 22. 7—27. 18—44. 16; *en nos* Jer. 18. 8, generally shorter *en*; *en te*, in pause *en te*, f. *en vos*, *en eos*. Particles which virtually include the idea of the substantive verb *to be* receive also the verbal suffixes, because they approach nearer to the verb than to the noun, and the personal pronoun is more loosely attached, as always *yet am I*, *I am not*, with the third pers. sing. *he is*; but simply *am*, *is*, in pause *where art thou?* afterwards written *Ps. 73. 5*, *am*, *is*, *are*.

2. The union is very remarkable in the case of the preposition *from*. The final *q* which is a very weak consonant in itself, becomes before the lighter suffixes entirely conformed to the verbal epenthetic *q* (for *q*) which is inserted before them, § 105. 3, and as the tone, and indeed the whole word, is very much shortened thereby the *h* itself is repeated, as *from me*, *from us* (also *from him*, for *him*), *from*; but *from* (in pause *from*), *from*, for *from*, *from*, because this *q* is not so easily supported before these somewhat heavier suffixes; yet before the common grave suffixes this formation ceases entirely, as *from*, *from*. It should be remarked, however, that other grammarians resolve the form by a different mode of reduplication; thus, *from* = *from* for *from*.

3. The Particle *with* has a twofold power, being used as a sign of the accusative and as a preposition equivalent to *with*. In the first of these characters it would seem that its original form was *with*, which is generally shortened to *with* or *with*, but the primitive *o* is retained before the suffixes, as the final *h* being separated in the pronunciation, the vowel sound of the syllable becomes more open, and the original long vowel more easily maintained. Accordingly we find the *o* remaining before all the lighter suffixes, as *with me*, *with him*, *with us*, *with thee*. But before the heavier suffixes, which are very apt to shorten and flatten the preceding mutable vowels, the *o* is made immediately hard, as *with*, *with*; but occasionally in the later writers *with* Josh. 23. 15, *with* Ezek. 23. 47. This Particle therefore is really altogether distinct from the preposition *with* (*with*)

*with*, which exhibits the suffixed forms *אִתִּי with me*, *אִתְּךָ with thee*, *אִתְּכֶם with you*. But as the shortened *אִתּוֹ* has become very much assimilated to this preposition, and, except before suffixes, has precisely the same sound, it is not perhaps surprising to see them occasionally confounded in the later writers, who in a few instances use *אִתּוֹ* before the suffixes for the preposition *with*, particularly in Joshua, Kings, Jeremiah, and Ezekiel, who have *אִתְּךָ with thee*, *אִתָּהּ with her*, *אִתָּם with them*.

4. Instead of the simple *כֵּן* as we find *בְּמִן* always employed before the lighter suffixes, as *בְּמִנִּי like me*, *בְּמִינְךָ like thee*; but before the heavier suffixes the primitive *כֵּן* only appears, as *בְּכֶם, בְּהֶם*. Yet we have the poetic *בְּמוֹכֶם* Job 12. 3, and *בְּמִן* before all nouns.

5. As a general rule prepositions and other very short attrited particles take the longest possible pronunciation when united with suffixes. Thus (a) uniformly the foretone *a* (א), as *בְּכֶם, בְּמִנִּי, לְהֶם*, also *עִמָּהֶם* from *עִם with*. (b) The longer formations *לְהֶם* (never *לָם*), *לְהֶם* or *בְּהֶם*, and often *בְּהֶם* for *בָּם*, *עִמָּהֶם* for *עִמָּם* and *אִתָּהֶם*, also often *לְהֶם* for *לָהֶם*, *בְּהֶם* for *בָּהֶם*. (c) Kamets instead of Tseri as union vowel of the suffix, as *אִתְּךָ, אִתְּהֶם, אִתְּהֶם*; indeed so much does this vowel prevail that it expels the Tseri of the sec. pers. sing. fem., as *בְּךָ, אִתְּךָ, עִמְּךָ, אִתְּךָ*. In like manner *כֵּן* all, which approaches the pronouns as to idea, exhibits some pronominal peculiarities, as *כֵּן* all of *us*, *כֵּן* or *כֵּן* all of *thee*.

6. Vestiges of a plural of prepositions plainly appear in *אַחֲרֵי* after *thee*, *אַחֲרֵיהֶם after them*; though the simple const. state without suffix is often only *אַחֲרֵי*. The word *תַּחַת* under is not found in the simple const. state, but only before suffixes in the pl., although instead of the longer *תַּחַתֵּיהֶם* we frequently find the shorter *תַּחַתָּם* from the singular. Only in Amos 9. 10, is *בְּעֵר* about found with a pl. suffix, *בְּעֵרֵי*. In *בֵּין* between the pl. *בֵּינֵי*, is confined to the case of the suffix also having a plural sense, as *בֵּינֵי וּבֵינֵיכֶם between me and you, &c.* But we are not to confound the forms of the prepositions *אֶל to*, *עַל upon*, *עַד as far as*, with the plural, though they resemble it externally, for those prepositions being from *ל"ו* roots, have the ending *י* from their origin, and not from the plural. This termination is always retained before suffixes; but without suffixes the poets use them in the form of the const. pl., as *אֶלֶּי* Job 29. 19, *עָלֶי* Num. 24. 6, *עָרִי* Num. 24. 20, 24.

## § 153. PARADIGM OF PARTICLES WITH SUFFIXES.

ב in.

SING.

- 1 c. בי in me  
 2 m. בָּךְ, בְּךָ, in thee  
 2 f. בְּךָ in thee  
 3 m. בו in him  
 3 f. בה in her

PLUR.

- 1 c. בָּנוּ in us  
 2 m. בָּכֶם in you  
 2 f. בְּכֶן in you  
 3 m. בָּהֶם, בָּם in them  
 3 f. בָּהֶן, בְּהֶן in them

כ (כְּמוֹ) as or like.

SING.

- 1 c. כְּמוֹנִי like me  
 2 m. כְּמוֹךָ like thee  
 2 f. כְּמוֹךָ like thee  
 3 m. כְּמוֹדוֹ like him  
 3 f. כְּמוֹהָ like her

PLUR.

- 1 c. כְּמוֹנֵנוּ like us  
 2 m. כְּמוֹכֶם, בְּמוֹכֶם like you  
 2 f. כְּכֶן like you  
 3 m. כְּמוֹדָם, בְּמוֹדָם like them  
 3 f. כְּמוֹהֶן, בְּמוֹהֶן like them

אח as Sign of Accusative.

SING.

- 1 c. אחי, אחִי me  
 2 m. אחֶךָ, אחֶיךָ thee  
 2 f. אחֶיךָ thee  
 3 m. אחֵו him  
 3 f. אחֵהּ her

ל to.

SING.

- 1 c. לי to me  
 2 m. לָּךְ, לְךָ to thee  
 2 f. לְךָ to thee  
 3 m. לוֹ to him  
 3 f. להּ to her

PLUR.

- 1 c. לָנוּ to us  
 2 m. לָכֶם to you  
 2 f. לְכֶן to you  
 3 m. לָהֶם, לָמוֹ to them  
 3 f. לָהֶן, לְהֶן to them

מִן from.

SING.

- 1 c. מִמֶּנִּי, מִנִּי from me  
 2 m. מִמֶּךָ, מִמֶּךָ from thee  
 2 f. מִמֶּךָ from thee  
 3 m. מִמֶּדּוֹ from him  
 3 f. מִמֶּהָ from her

PLUR.

- 1 c. מִמֶּנּוּ from us  
 2 m. מִמֶּכֶם from you  
 2 f. מִמֶּכֶן from you  
 3 m. מִמֶּדָּם from them  
 3 f. מִמֶּהֶן from them

אח as Preposition.

SING.

- 1 c. אחִי with me  
 2 m. אחֶיךָ, אחֶיךָ with thee  
 2 f. אחֶיךָ with thee  
 3 m. אחֵו with him  
 3 f. אחֵהּ with her

**אֲנִי as Sign of Accusative.**

PLUR.

- 1 c. אֲנִינוּ *us*  
 2 m. אַתְּכֶם, אֲתֶכֶם *you*  
 2 f. . . . .  
 3 m. אֲתָם, אֲתֶם *them*  
 3 f. אֲתָן, אֲתֶן *them*

**אַחֲרַי after.**

SING.

- 1 c. אַחֲרַי *after me*  
 2 m. אַחֲרֶיךָ *after thee*  
 2 f. אַחֲרֶיךָ *after thee*  
 3 m. אַחֲרָיו *after him*  
 3 f. אַחֲרֶיהָ *after her*

PLUR.

- 1 c. אַחֲרֵינוּ *after us*  
 2 m. אַחֲרֵיכֶם *after you*  
 2 f. אַחֲרֵיכֶן *after you*  
 3 m. אַחֲרֵיהֶם *after them*  
 3 f. אַחֲרֵיהֶן *after them*

**אֵל to.**

SING.

- 1 c. אֵלַי *to me*  
 2 m. אֵלֶיךָ *to thee*  
 2 f. . . . .  
 3 m. אֵלָיו *to him*  
 3 f. . . . .

PLUR.

- 1 c. אֵלֵינוּ *to us*  
 2 m. אֵלֵיכֶם *to you*  
 2 f. . . . .  
 3 m. אֵלֵיהֶם *to them*  
 3 f. . . . .

**אֲנִי as Preposition.**

PLUR.

- 1 c. אֲנִינוּ *with us*  
 2 m. אֲתֶכֶם *with you*  
 2 f. אֲתָךְ *with you*  
 3 m. אֲתָם *with them*  
 3 f. אֲתָן *with them*

**בֵּין between.**

SING.

- 1 c. בֵּינִי *between me*  
 2 m. בֵּינֶיךָ, בֵּינֶיךָ *between thee*  
 2 f. . . . .  
 3 m. בֵּינָיו, בֵּינָיו *between him*  
 3 f. . . . .

PLUR.

- 1 c. בֵּינֵינוּ, בֵּינֵינוּ *between us*  
 2 m. בֵּינֵיכֶם *between you*  
 2 f. . . . .  
 3 m. בֵּינֵיהֶם, בֵּינֵיהֶם *between them*  
 3 f. . . . .

**עָלַי upon.**

SING.

- 1 c. עָלַי *upon me*  
 2 m. עָלֶיךָ *upon thee*  
 2 f. . . . .  
 3 m. עָלָיו *upon him*  
 3 f. . . . .

PLUR.

- 1 c. עָלֵינוּ *upon us*  
 2 m. עָלֵיכֶם *upon you*  
 2 f. . . . .  
 3 m. עָלֵיהֶם, עָלֵיהֶם *upon them*  
 3 f. . . . .



תחת <i>under</i> .		עם <i>with</i> .	
SING.		SING.	
1 c.	תַּחְתִּי, תַּחְתֶּיךָ, תַּחְתָּנִי <i>under me</i>	1 c.	עִמִּי (עִמְדִּי) <i>with me</i>
2 m.	תַּחְתֶּךָ, תַּחְתֶּיךָ <i>under thee</i>	2 m.	עִמְךָ <i>with thee</i>
2 f.	תַּחְתֶּךָ, תַּחְתֶּיךָ <i>under thee</i>	2 f.	עִמְךָ <i>with thee</i>
3 m.	תַּחְתָּו, תַּחְתִּירֹו, תַּחְתִּירָה <i>under him</i>	3 m.	עִמּוֹ <i>with him</i>
3 f.	תַּחְתֶּיהָ, תַּחְתִּירֶיהָ <i>under her</i>	3 f.	עִמָּה <i>with her</i>
PLUR.		PLUR.	
1 c.	תַּחְתָּנוּ, תַּחְתִּירֵנוּ <i>under us</i>	1 c.	עִמָּנוּ <i>with us</i>
2 m.	תַּחְתֶּכֶם, תַּחְתִּירְכֶם <i>under you</i>	2 m.	עִמְכֶם <i>with you</i>
2 f.	תַּחְתֶּכֶן, תַּחְתִּירְכֶן <i>under you</i>	2 f.	עִמְכֶן <i>with you</i>
3 m.	תַּחְתָּם, תַּחְתִּירָם <i>under them</i>	2 m.	עִמָּהֶם <i>with them</i>
3 f.	תַּחְתֶּן, תַּחְתִּירֶן <i>under them</i>	3 f.	עִמָּן <i>with them</i>

## § 154. Interjections.

1. Of these the following are the principal :—

אָח, אַח, אַח <i>ah ! alas !</i>	הָבָה <i>come ! age !</i>
וֹי, וֹי <i>wo ! ho !</i>	הָם <i>hush ! be still !</i>
לֹא <i>O that !</i>	הִנֵּה <i>see ! ecce !</i>
הִנֵּה <i>behold !</i>	הִלְכֵהוּ <i>God forbid !</i>
כִּי <i>would that !</i>	נָא <i>I beseech !</i>

2. The Interjections occur for the most part in their simplest forms without any appendages, but to this הִנֵּה (הִנֵּה) is an exception, being varied by suffixes as follows :—

SING.	PLUR.
1 c. הִנֵּנִי, הִנֵּנֶיךָ, הִנֵּנֶיךָ, הִנֵּנֶיךָ <i>behold me</i>	הִנֵּנוּ, הִנֵּנֶה, הִנֵּנֶה, הִנֵּנֶה <i>behold us</i>
2 m. הִנֵּךָ <i>behold thee</i>	הִנֵּכֶם <i>behold you</i>
2 f. הִנֵּךָ <i>behold thee</i>	הִנֵּכֶן <i>behold you</i>
3 m. הִנֵּהוּ <i>behold him</i>	הִנֵּהֶם <i>behold them</i>
3 f. הִנֵּהָ <i>behold her</i>	הִנֵּהֶן <i>behold them</i>

# PART IV.

## SYNTAX.

### § 155. THE ARTICLE.

1. The Article in Hebrew is for the most part used to designate a person or thing well known, either from general notoriety or previous description, as הַשָּׁמַיִם *the heaven*, הָאוֹר *the light*, הָאָדָם *the man*, הַמִּקְדָּשׁ *the sanctuary*.

2. It is sometimes used for the demonstrative pronoun, as הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַפֶּעַם *this time*. Also for the relative, as הַיּוֹלֵךְ *which encompasseth*, הַיּוֹלֵד *which is born*.

The Article is omitted, (a) Before proper names; (b) Before nouns in the construct state; (c) Before nouns having any of the possessive pronominal suffixes. Occasional exceptions, however, to each of the above rules are met with, which it is not important to specify.

### § 156. NOUNS.

#### Case.

1. *Nominative Absolute*. When the Nominative is found detached, in regard to construction, from the rest of a sentence, it is termed the *Nominative Absolute*, and is to be rendered in English by prefixing some such expression as *as to*, *with respect to*, *with reference to*, &c., as הָאֵל הַמֵּיִם תָּרַפּוּ (as to) *God, his way is perfect*; הַדְּבָרָא אֲשֶׁר דִּבַּרְתָּ (as to) *the word which thou hast spoken . . . we regard it not*; אִישׁ זָרוֹעַ לוֹ הָאָרֶץ (as for) *the mighty man, he had the earth*.

2. *Genitive*. This is usually indicated by following a Noun, Adjective, or Participle in the construct state; as בֶּן-הַמֶּלֶךְ *son of the king*, מְלָכֵי עַמִּים *kings of the nations*, יָפֵה הָאֵר *beautiful of form*, גָּדֹל-בְּכֹחַ *great of strength*, שִׁבְרֵי לֵב *broken of heart*, יֹשְׁבֵי הַשֶּׁךְ *sitters of (in) darkness*.

3. The Genitive is moreover often indicated by the preposition לְ *to, belonging to, of*, as מִזְמֹר לְדָוִד *a psalm of David*, בֶּן לְיֵשָׁע *son of Jesse*, בְּאֶחָד לַחֹדֶשׁ *on the first day of the month*.

4. In signification the Genitive sometimes denotes the Genitive of the subject, sometimes of the object, as (a) of the subj. יָחַד יָחַד *they are united*.

*the wrath of Jehovah*, i. e. the wrath which he feels and manifests; (b) *of the obj.* יִרְאָה יְהוָה *the fear of Jehovah*, i. e. that which is exercised towards him as its object, Prov. 1. 7. In which of these senses any particular Genitive is to be understood must be determined generally from the context, as the construction is in itself ambiguous; thus מִירְאָתָם *your fear*, in Gen. 9. 2, signifies *the fear which others will have of you*, but in Is. 8. 13, 'Sanctify the Lord of Hosts Himself, and let Him be מִירְאָתָם *your fear*,' it evidently implies *the Being whom you ought to fear*.

4. *Dative.* The Dative is indicated by the prepositional prefix לְ *to* or *for*, as אֵין קֶצֶה לְאֲצִרוֹתָיו *no end to his treasures*; 'And Rachel came with the sheep לְאָבִיהָ *which belonged to her father*;' לְשׂאוּל הַצּוֹפִים *the watchers which belonged to Saul*.

5. *Accusative.* The Accusative or Objective Case is usually indicated by the particle אֶת (אֹת), though it frequently stands without any distinctive sign whatever, as וַיִּצְוֵ אֶת־נַעֲרָיו *and he commanded his servants*; בֶּן יִכְבֹּד אָב וְעַבְדֵּי אֲדֹנָיו *a son honoreth his father and a servant his master*.

The אֶת is sometimes used before the Nominative, as וְאֶת־בְּרִזָּל *and the iron* fell into the water, 2 Kings 6. 5; אֶת־שֵׁמֶךָ *thy name* shall no more be called Abram, Gen. 17. 5; and there came וְאֶת־הַדִּיב וְהַאֲרִי *a lion and a bear*, 1 Sam. 17. 34.

6. The Accusative is used in a great number of instances where we should be required in Greek to understand κατὰ, and in Latin *secundum* or *quoad*, and where in English we must supply the phrase *as to*, *in respect to*, &c., as הָלַךְ אֶת־רַגְלָיו *he was diseased as to his feet*, 1 Kings 15. 23; הֵם גְּבִירֵי חֵזֶק *they are mighty as to power*, Job 21. 7; 'Thou hast smitten all mine enemies לְחֵי *as to the cheek-bone*, Ps. 3. 8.

7. Nouns of time, place, measure, &c., are also put in the Accusative without a special dependence upon any particular verb, as אֶעֱבֹדְךָ שִׁבְעֵ שָׁנִים *I will serve thee seven years*, Gen. 29. 18; לָיְלָה וָאָקִים *and I arose by night*, Neh. 2. 12; פֶּתַח־הָאֹהֶל *at the door of the tent*, Gen. 18. 1; לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*, Jon. 1. 3; הַמַּשׁ עָשָׂה אָמָה *the water rose fifteen cubits*.

### § 157. Number.

1. Nouns of the singular number are often used in a *collective* sense equivalent to the plural, as בְּחֹדֶךָ עֵץ חָיִן *in the midst of the tree of the garden*, i. e. of the trees. 'And Abram took אֶת־הַנֶּפֶשׁ *the soul*

that they had gotten,' i. e. the souls, the persons. 'And they went unto the Jebusites יְדוּשְׁבֵי הָאָרֶץ *the dweller in the land*,' i. e. the dwellers. 'For the king had at sea תַּרְשִׁישִׁי שִׁיפָה *ship of Tarshish*,' i. e. ships, a navy.

This rule holds especially in regard to national denominations, as הִיטִיטִי *the Hittite*, הָאֲמֹרִי *the Amorite*, הַיְבוּסִי *the Jebusite*, i. e. the Hittites, Amorites, Jebusites.

2. The plural of nouns expressing dignity and majesty, particularly the titles of the Most High, is generally used instead of the singular. This is termed *pluralis excellentia*, as בָּרָא אֱלֹהִים *God created*; הָאֲדֹנָי *lord of the land*; אֲדֹנָיִם קָשָׁה *a cruel lord*. So likewise בְּרָאךְ *thy Creator*, עֲשֵׂךְ *thy Maker*.

§ 158. Repetition of Nouns.

1. The repetition of nouns, if *without* the copula וְ *and*, denotes (1) Multitude, as בְּאֵרוֹת בְּאֵרוֹת חֶמֶר *pits pits of slime*, i. e. a great number of pits, Gen. 14. 10; הֵמָּה הֵמָּה הֵמָּה *heaps, heaps*, Ex. 8. 10. (2) Distribution, as בְּבֹקֶר בְּבֹקֶר *in the morning, in the morning*, i. e. every morning, Ex. 36. 3; יוֹם יוֹם *day, day*, i. e. every day; צֶדֶק צֶדֶק *flock, flock by itself*, i. e. each flock by itself. (3) Intensity, as תִּדְרֹךְ צֶדֶק צֶדֶק *justice, justice thou shalt follow*, Deut. 16. 20; עֶמֶק עֶמֶק *deep, deep*, i. e. very deep, Eccl. 7. 24. Repetition *with* copula וְ usually denotes diversity, as 'Thou shalt not have in thy bag אֶבֶן וְאֶבֶן *stone and stone*, i. e. different stones or weights, Deut. 25. 14; וְלֵב וְלֵב *they speak with heart and heart*, i. e. they speak with duplicity, Ps. 12. 3.

§ 159. Nouns used as Adjectives.

1. Of two nouns in regimen the latter is very frequently employed as an adjective to qualify the former, as בְּגָדֵי הַקֹּדֶשׁ *garments of holiness*, i. e. holy garments; אֶבֶן צֶדֶק *stone of justice*, i. e. just weight; אִשָּׁה נְעוּרִים *wife of youth*, i. e. young wife; חֶלֶקֶת הַמִּדְּהָ *portion of desire*, i. e. desirable or pleasant portion; שְׁנַת עוֹלָם *sleep of perpetuity*, i. e. perpetual sleep; מִנְּהַי מִסְפָּר *men of number*, i. e. men that can be numbered.

2. In some instances a noun with a preposition answers the place of an adjective, as עֲבוֹדָה בַּשָּׂדֶה *service in the field*, i. e. rustic service; שֹׁמֵרָה בַּלַּיְלָה *a watch in the night*, i. e. a nocturnal watch; הַקֹּדֶשׁ בְּקִדְשׁ *in holiness is thy way*, i. e. thy way is holy; קוֹל יְהוָה בְּכֹחַ *the voice of the Lord is in strength*, i. e. is strong, Ps. 29. 4.

## § 160. ADJECTIVES.

*Concord.*

1. Adjectives usually agree with their substantives in gender and number; but to this there are many exceptions, particularly in regard to numerals, as *רָשֶׁת מִשְׁפָּטֶיךָ right (are) thy judgments*, i. e. thy judgments are a right thing; or, each of thy judgments is right; *שְׁלֹשָׁה מְלָכִים three kings*; *מֵאָה פְעָמִים a hundred times*; *יָח עֶשְׂרִים שָׁנָה this twenty years*; *מֵאֵתִים כֶּסֶף two hundred (shekels) of silver*.

2. Dual nouns, as a general rule, take plural adjectives, as *יָדַיְתִי weak hands*.

3. When the concord is directed by the *sense* rather than by the grammatical form of the noun, it may be termed *constructio ad sensum*. Of this the following are examples: *תִּשְׁתָּה גְּבִירִים חֲתִים the bow of the mighty is broken*, 1 Sam. 2. 4, where *חֲתִים* in form agrees with *גְּבִירִים*, but in *sense* with *תִּשְׁתָּה*. So *וְצִפְתָּח הַשֶּׁמֶן לֹא חָסַר and the barrel of oil wasted not*, 1 Kings 17. 16, where *חָסַר* is instead of *חָסְרָה* fem. In like manner *קוֹל דְּמִי אֶחָיִךְ צֹעֵקִים the voice of thy brother's blood is crying*, *צֹעֵקִים* for *צֹעֵק* Gen. 4. 10.

4. An adjective connected with two substantives of different genders generally agrees with the masculine as the more worthy, unless the feminine stands nearest to it, in which case it frequently conforms to that, as *אֲבִרָהָם וְשָׂרָה זָקֵנִים Abraham and Sarah were old*, where the adjective is masc. But in *וְאַהֲרֹן וְמִרְיָם וְאַהֲרֹן and Miriam and Aaron spake*, the predicate is feminine.

## § 161. PRONOUNS.

1. When a personal pronoun is the *subject* of a sentence, the neuter verb of existence (*הָיָה*) is for the most part omitted, as *אֲנִכִּי I (am) naked*, *אַתָּה אֱלֹהִים thou (art) God*, *אֲנָחוּנוּ we (are) righteous*, *מֵאֵינָן whence (are) ye?*

2. The pronouns affixed to verbs are usually in the accus. case and governed by the verb, but cases sometimes occur where a preposition is to be understood between the verb and its suffix, as *תָּתַתִּי thou hast given (to) me*, Josh. 15. 19; *לֹא יָרַדְךָ רָע evil shall not dwell (with) thee*, Ps. 5. 5; *וַיִּצְעֲקוּ and they cried (to) thee*, Neh. 9. 28; *וְשָׁמְרָתְךָ then thou watchest (it for) me*, i. e. on my account, Job 10. 14.

3. *Anomalies.* Suffix pronouns in the singular not unfrequently relate to a noun plural, especially if it be a noun of mul-

titute, as 'when thou goest against אֹיְבֶיךָ *thine enemies*, and God נתַּן gives him (sing.) into thine hand, Deut. 21. 10; 'and refused to be comforted for בָּנֶיהָ *her sons* because אֵינָנִי *he was not*, i. e. they were not,' Jer. 31. 15; 'and the woman took the two spies וַחֲצִפְנִי *and hid him*,' Josh. 2. 4.

4. Sometimes a sing. fem. suffix relates to a masc. or fem. plural, as מַיִם *the waters* wear the stones, סִפְיָהָ *its inundations* wash away the dust of the earth, Job 14. 19; 'which leaveth בִּרְצִיָּהּ *her eggs* in the earth, . . . and forgetteth that the foot תְּוֹרֶהָ *may crush it*, or that the wild beast תִּדְרֹשֶׁהּ *may break it*,' Job 39. 14, 15; 'he cleaved בְּחַטָּאוֹתָהּ *to the sins* of Jeroboam, . . . he departed not מִמֶּנָּה *from it*,' 2 Kings 3. 3.

5. *Peculiar use of the Personal Pronoun.* In order to give greater emphasis to an expression the personal pronouns are sometimes *pleonastically* employed, as אֲנִי מִי יִתֵּן מוֹתִי אֵלַי *who will grant me to die, even me*, 2 Sam. 19. 1; וְאַתֶּם רֹפְלֵי פִגְרֵיכֶם *your carcases, even ye, shall fall*, Num. 14. 32; אֲנִי בִּרְבִכִּי בִּם אֲנִי *bless me also, even me*, Gen. 27. 34, 38; וְלִקֹּץ דָּמְךָ בִּם אֶחָה *shall lick thy blood, even thou*, 1 Kings 21. 19. .

6. Both verbal and noun suffixes are used in the same manner, as וַיֵּשֶׁב אֶת־טַעְמִי וַתִּרְאֶה אֹתָהּ *and she saw him, the child*, Ex. 2. 6; וַיִּחַלְּטֵהָ וַיִּשְׁתַּחֲוֶה *and he changed it, his understanding*, 1 Sam. 21. 14; וְזִמְתּוֹ חִיָּתוֹ לָחֶם *his soul abhors it, bread*, Job 33. 20; וּבְסַעֲפֵיהָ פְרִיָּהּ *in the twigs of it, the fruit tree*, Is. 17. 6; וְאַחֲרֵיהָ שִׂמְחָהּ *the end of it, joy*, Prov. 14. 13; כִּרְמִי שְׁלִי *my vineyard, which is to me*, Cant. 1. 6.

7. *Demonstrative Pronouns.* The demonstrative זֶה and זוֹ are sometimes used for the relative אֲשֶׁר omitted; as עַם זֶה יִצְרַתִּי *this people which I have formed*, Is. 43. 21; רָשָׁעִים זֶה שְׂדֵדוֹנִי *the wicked who destroy me*, Ps. 17. 9; אֶל־מָקוֹם זֶה יִסְדֹּף *to the place which thou hast founded*, Ps. 104. 8.

8. The demonstrative sing. זֶה is not unfrequently used with the plural and dual numbers, as זֶה שִׁבְעִים שָׁנָה *this seventy years*, Zech. 1. 12; זֶה שְׁנַיִם *this two times*, Gen. 27. 36; וְעֶשְׂרִים שָׁנָה בְּבֵיתִיךָ *this twenty years to me in thy house*, Gen. 31. 41.

9. *Relative Pronoun.* The grammatical antecedent of the relative is frequently omitted, or perhaps may be said to be included in the relative itself, as 'the Spirit shall carry thee אֶדְעֶה *to (a place) which I know not*, i. e. I know not whither, 1 Kings 18. 12; וְאֲשֶׁר חִבֵּיתָ רַגְלָם (him) *whom thou hast smitten they persecute*, Ps. 69. 27; 'I will teach thee תְּדַבֵּר אֲנִי־ (that) *which thou shalt speak*, Ex. 4. 12.

10. The relative itself, on the other hand, is often omitted, as *לָדַעַת כָּל-בָּלְבָבוֹ to know all (which was) in his heart*, 2 Chron. 32. 31; *בְּדַדָּךְ לֹא יָדָעוּ in a way (which) they knew not*, Is. 42. 16; *מִיּוֹם דִּבַּרְתִּי from the day (in which) I spoke*, Jer. 36. 2.

11. When a suffix or separable pronoun follows it is not to be considered merely as an expletive, but the sentence is to be resolved by making the relative dependent upon some word or words understood, as *אֲשֶׁר זָרְעוֹ בּוֹ which its seed was in it*, i. e. (as to) *which its seed was in it*, Gen. 1. 12; 'a nation *אֲשֶׁר לֹא תִשְׁמַע לְשׁוֹנוֹ (as to) which thou shalt not understand its language*,' Deut. 28. 49; *אֲשֶׁר בָּא יוֹמוֹ (as to) whom, his day is come*, Ezek. 21. 30. So in innumerable other instances.

12. A remarkable change of persons from the second to the third is often to be observed in connexion with the relative, whether expressed or understood, as *הִנְיִי רֹפֵד behold me (who) has (have) founded, &c.*, Is. 28. 16; *רִנִּי עֲבָרָה לֹא יִלְדָה shout, thou barren who hath (hast) not borne*, Is. 54. 1; 'and thou profane wicked prince, *אֲשֶׁר בָּא יוֹמוֹ (as to) whom, his day is come*, Ezek. 21. 30. The same is the case in regard to *כָּלָם all of them*, used in reference to the second person for *כָּלָכֶם all of you*, as *כָּלָם תִּשׁוּבוּ as for them all, do ye return*, Job 17. 10.

13. *Other peculiar uses of the Relative.* The relative *אֲשֶׁר*, losing its pronominal character, is often employed,

(a) In the sense of *that*, answering to the Greek *ὅτι*, as 'that they may know *אֲנִי יְהוָה אֲשֶׁר that I am Jehovah*, Ezek. 20. 26; *אֲשֶׁר יִיטֵב לָךְ that it may be well with thee*, Deut. 4. 40; *אֲשֶׁר that the ears of every one that heareth shall tingle*. 1 Sam. 3. 11.

(b) To express the relation of *cause*, equivalent to *for, because, inasmuch as*, as *אֱלֹהִים אֲשֶׁר מִי אֵל for who is a God in heaven and earth, &c.* Deut. 3. 24; 'they have brought them from the Amalekites, *אֲשֶׁר for the people spared the best of the sheep*, &c., 1 Sam. 15. 15; 'this is thy lot . . . *אֲשֶׁר שָׁכַחְתָּ אֹתִי because thou hast forgotten me*, Jer. 13. 25.

(c) To indicate the relation of *time*, having the sense of *when, since, after*, as 'that they should conceive *אֲשֶׁר when they came to drink*, Gen. 39. 38; *אֲשֶׁר יִשְׁאַלְוּ בְּנֵיכֶם when your children shall ask their fathers, &c.*, Josh. 4. 21; *אֲשֶׁר פָּתְחָה הָאָרֶץ אֶת-פִּיהָ when the earth opened its mouth, &c.*, Gen. 4. 11.

(d) To express *conditionality*, equivalent to *if*, as 'a blessing,

אֲשֶׁר תִּשְׁמָעוּ *if ye obey, &c.*, Deut. 11. 27 ; אֲשֶׁר נִשְׂיָא רִיחָא *if a ruler hath sinned*, Lev. 4 22.

(e) A similar import attaches to אֲשֶׁר when used in conjunction with ב, כ, ל, מ, מ, and other prefix particles, as בְּאֲשֶׁר *in that, by reason that*, כְּאֲשֶׁר *according to*, מֵאֲשֶׁר *than that*, עַל אֲשֶׁר *on account of*, לְמַעַן אֲשֶׁר *to the end that*, מִפְּנֵי אֲשֶׁר *because of*.

## § 162. VERBS.

## Concord.

1. Though the verb generally agrees with its nominative case, in number, gender, and person, yet the rule has many exceptions, as

(a) Nouns of multitude in the singular often take a verb in the plural, as וְמָתוּ כָּל-הַצֹּאן *then all the flock will die*, Gen. 33. 13 ; וְכָל-הָאָרֶץ באוּ מִצְרַיִם *and all the earth came into Egypt*, i. e. all the inhabitants of the earth, Gen. 41. 57 ; וַיָּעֲלוּ כָל-הָעָם *and all the people went up*, 1 Kings 1. 40. To this rule belong such collective nouns as אִישׁ *every one*, בֵּית *house*, בָּקָר *herd*, עָם *people*, צֶבֶא *host*, קָהָל *assembly*, קִירוֹ *city, &c.*, which almost invariably take a verb in the plural.

(b) Some plural nouns, conveying a distributive or partitive sense, have a verb agreeing with them in the singular, as יְהִי מְאֹרֹת *let there be lights* in the firmament of heaven, Gen. 1. 14, i. e. the several lights ; וַיְהִי רִדְדוֹ אֶמְצִיחַ *and his hands was (were) firm*, i. e. each of his hands, Ex. 17. 12 ; וַיֵּצֵאוּ עֵינֵיהֶם רֵצָא מִחֻלָּה *their eyes standeth (stand) out with fatness*, i. e. each of their eyes, Ps. 73. 7 ; וְכָמוֹת נָשִׁים בִּיהָחָה בְּנִתָּהּ *wise women buildeth her house*, i. e. every wise woman, Prov. 14. 1. So a noun sing. with a verb plur., as בְּיָחַתְרָאמָה מִלְחָמָה *when there-shall happen (pl.) war*, i. e. any war, Ex. 1. 10.

(c) Several connected nominatives, though of the sing. number and of different genders, usually take a verb plural masculine, as 'and Moses, Aaron and Hur *עָלוּ ascended*,' Ex. 17. 10 ; 'for even the husband and wife *יִלָּכְדוּ shall be taken*, Jer. 6. 11 ; 'Manoah and his wife *רָאוּ saw*,' Jud. 13. 20 ; וְחֶסֶד וְאֱמֶת נִפְגְּשׁוּ *mercy and truth are met together*, Ps. 85. 11.

(d) Anomalies of gender also in the concord of verbs are sometimes met with, as פִּילְגֶּשׁ רִלָּה *the concubine bore*, 1 Chron. 2. 48 ; וְכִּם עָלֶיךָ יֵצֵאוּ *if the daughters go out*, Jud. 21. 21 ; וְכִּם עָלֶיךָ יֵצֵאוּ *and evil come upon thee*, Is. 47. 11 ; וְזַעֲקָה בְּגוֹיִם נִשְׁמָע *and the cry is heard among the nations*, Jer. 50. 46 ; וְאִלְמֹתֶיךָ עָלֶי תִּבְטְחוּ *and thy widows,*



*ye shall trust in me*, Jer. 49. 11, where there is an enallage of gender and person both at once; אִמְרָה קִלְקֵלָה *saith the Preacher*, Eccl. 7. 27; וַתֵּהִי־רוּחַ *and it became a custom*, Jud. 11. 39.

2. The *pluralis excellentiæ* usually, but not uniformly, takes a verb in the singular, as בָּרָא אֱלֹהִים *God created*, Gen. 1. 1; בְּעֶלְיוֹ יוֹמָתוֹ *his owner shall be put to death*, Ex. 21. 29; וְאִם אֶתְּנוּ יְתוּנָה לְוֹ אִשּׁוֹ *if his master have given him a wife*, Ex. 21. 4. In some cases, however, we find the plural employed, as הִתְעַד אֱלֹהִים *God made me to wander*, Gen. 20. 13; נִגְלוּ אֵלָיו הָאֱלֹהִים *God appeared unto him*, Gen. 35. 7.

3. Of two nouns in regimen the verb sometimes agrees in *form* with the latter, but in *sense* with the former, as קוֹל דְּמֵי אֲדִירָה צוֹעֲקִים *the voice of thy brother's blood cries (pl.) to me from the ground*, Gen. 4. 10; מְסַפֵּר שָׁנִים נִצְפָּנוּ *the number of years are (is) hidden*, for נִצְפָּן Job 15. 20; רֹב שָׁנִים יִדְרֵעוּ הַכְּמָה *multitude of years should teach wisdom*, for יִדְרֵעַ Job 32. 7; קוֹל נְגִידִים נִתְבָּאוּ *the voice of the nobles hid itself*, for נִתְבָּא Job 29. 10; וּבָאוּ הַמַּדְחִים כָּל־הַגּוֹיִם *and the desire of all nations shall come*, for בָּאוּ Hag. 2. 7.

### § 163. Regimen.

1. *Government of the Accusative.* Active transitive verbs govern the accusative case, which is usually indicated by the particle אֶת (את־), as אֶת־יִדְעֹן לֹא־דָבַר אֶת־אֶפְרַיִם *and Judah shall not vex Ephraim*, Is. 11. 13, where if it were not for the אֶת the sentence might be rendered '*and Ephraim shall not vex Judah.*'

2. The particle אֶת does not always denote the accusative, it being sometimes a preposition equivalent to עִם *with*, as שָׁכַבְתָּ אֶת־אֲבוֹתֶיךָ *thou shalt sleep with thy fathers*, 2 Sam. 7. 12; קִנִּיתִי אִישׁ אֶת־יְהוָה *I have gotten a child with the Lord*, i. e. with the blessing and help of the Lord. It is also sometimes used as a mere expletive before the nominative, as וּבָא הַלֵּוֹן אֶת־הַדּוֹב *and there came a lion and a bear*, 1 Sam. 17. 34.

3. A large proportion of the Hebrew verbs transitive govern their accusatives by the intervention of the prepositions בְּ, לְ, מִ, מִן, מֵ, especially verbs of *serving, choosing, apprehending, despising, protecting, chiding, meeting, urging, &c.*, as כָּל־אָדָם הוּזָה בּוֹ *all men shall look upon it*, Job 36. 25; הִצַּח הַחֹזֶק בַּמִּדְבָּר *lay fast hold of instruction*, Prov. 4. 13; וְנִגְדַתִּי עַל־הָעִיר *and I will protect this city*, 2 Kings 20. 6; so Joab and Abishai his brother הִרְגוּ לְאַבְנֵר *slew Ab-*

ner, 2 Sam. 3. 30 ; וַיִּירָאוּ אֶת־הָעָם *I feared the people*, 1 Sam. 15. 24. So in other instances too numerous to specify.

4. Many verbs in Hebrew, especially those of *asking, teaching, clothing*, and such as have a *causative* meaning generally, govern two accusatives, as אֲשַׁל נָא אֶת־הַכֹּהֲנִים הָאֵלֶּה *ask now the priests* (concerning) *the law*, Hag. 2. 11 ; לְמַדְּרֵצָה אֶת־הָעָם *he taught the people knowledge*, Eccl. 12. 9 ; וַיַּשְׁמִיעֵנו דְּבַר יְהוָה *they make my people to hear my words*, Jer. 23. 22 ; וַיִּלְבַּשׂ אוֹתוֹ בְּגָדֵי־שֵׁשׁ *and he clothed him with garments of fine linen*, Gen. 41. 42 ; עָשָׂה שָׁחַר עֵרֶפֶה *that maketh the morning, darkness*, Am. 4. 13.

§ 164. MODES.

*Infinitive.*

1. *Infinitive Absolute.* This is used for the most part with a finite tense of the same verb for the purpose of expressing intensity, assurance, certainty, habitual action, &c., as מוֹת תָּמוּת *dying thou shalt die*, Gen. 2. 17 ; טָרָה טָרָה *he is surely torn in pieces*, Gen. 37. 33 ; וַיִּבָּרֶךְ בְּרוּךְ תִּהְיֶה *shalt thou surely reign?* Gen. 37. 8 ; וַיֵּלֶךְ עִלּוֹ וַיִּבְכּוּ *they went up continually weeping*, 2 Sam. 15. 30 ; וַיֵּצֵא וַיָּצוּא *and it continued going and returning*, Gen. 8. 7.

2. The infinitive absolute is sometimes used instead of a finite verb for any mood, tense, or person, as 'the living creatures יָצוּא *ran and returned*, Ezek. 1. 14 ; זָכוֹר אֶת־יוֹם הַשַּׁבָּת *remember the Sabbath day*, Ex. 20. 9 ; מָרְדֵּנוּ וְאָסִיפֵנוּ *we have rebelled and apostatized*, Dan. 9. 5 ; וְאֶתְּכֶם הוֹצִיא מִתּוֹכָהּ *and I will bring you out of the midst of her*, Ezek. 11. 7 ; וְכָתוּב וְכָתוּב *and they shall write bills of sale*, וְהָחוּם וְהָחוּם *and they shall seal them*, וְהָעֵד וְהָעֵד *and take witnesses*, Jer. 32. 44.

3. In some cases the inf. abs. has an adverbial sense, or one akin to that of the Latin gerund, as הֵתֵל וְכָלָה *incipiendo et finiendo*, i. e. utterly, Eng. vers. 'when I begin, I will also make an end,' 1 Sam. 3. 12 ; וַיִּקְחֹשׁ וַיִּרְצֹחַ וַיִּגְבֹּה וַיִּנָּאף פָּרְצֵי *by cursing, and dissembeling, and murdering, and stealing, and committing adultery they break out*, Hos. 4. 2 ; וַיִּשְׂרְצוּ בְּחִירוֹתָם *play skilfully with a loud noise* (benefaciendo), Ps. 33. 3. In some few cases the form of the Inf. is used absolutely in the strictest sense of the term, that is, without any connexion of dependence upon any other word, as 'the Lord made a covenant with Abraham, לֵאמֹר *saying*,' &c.

4. *Infinitive Construct.* The Inf. const. has all the leading properties of a noun, and is used like one in construction, position, government and form, as *הָיָה הָאָדָם* *the being of the man* alone is not good, Gen. 2. 18 ; *עָשָׂה צְדָקָה* *the doing of righteousness* is more acceptable, &c., Prov. 21. 3 ; *וְהָיָה לָעֲבָד* *and let them be for serving*, Num. 7. 5 ; *וְהָיָה לְחַבְּטָךְ* *it shall be for being pierced through*, Ezek. 30. 16 ; *אַתָּה יָדַעְתָּ שְׁכַתִּי וְקוּמִי* *thou knowest my down-sitting and my up-rising*, Ps. 139. 2 ; *בְּבֹאִי מִפָּדָן* *in my coming from Padan*, Gen. 48. 7 ; *בְּבֹאִי רָשָׁע* *in the coming of the wicked*, Prov. 18. 3 ; I will guard my way *מִחֲטוֹא* *from sinning*, Ps. 39. 2 ; and they returned *מִתַּחַר הָאָרֶץ* *from searching of the land*, Num. 13. 25.

5. The following examples will show more fully the structure of the Inf. const. with suffixes : *עַד שׁוּבֶךָ* *until thy return*, Jud. 6. 18 ; *עַל חֲרָפוֹךָ* *on account of thy being enraged against me*, Is. 37. 29 ; *אַחֲרֵי הוֹלִידוֹ* *after his begetting him*, Gen. 5. 4 ; *עַל אֲמַרְךָ* *on account of thy saying*, Jer. 2. 35 ; *בְּיָמֵי שֹׁפֵט הַשְּׁפָטִים* *in the days of the judges' judging*, Ruth 1. 1.

6. *Peculiar use of the Inf. Const. with ל.* This will be best illustrated by examples, as *וַיְהִי הַשֶּׁמֶשׁ לָבוֹא* *and the sun was for going down*, i. e. about to go down, Gen. 15. 12 ; *לֵמָצָא* *he that is wise* *לְמַצָּא* *(is) for finding prosperity*, i. e. findeth, Prov. 19. 8 ; *יְהוָה לְהוֹשִׁיעֲנִי* *Jehovah (will be) for the delivering of me*, Is. 38. 20 ; *יְהוָה לְהוֹדִיעֲכֶם* *Jehovah (will be) for the teaching of them*, Ps. 25. 14 ; *וַיָּבֹא לְסַגֵּר הַשַּׁעַר* *at the shutting of the gate*, i. e. when the gate was to be shut, Josh. 2. 5 ; *לָמַד לַעֲשׂוֹת לָךְ* *what (is) to be done for thee ?* 2 Kings 4. 13 ; *לָמַד לַעֲזֹר* *should one help the wicked ?* 2 Chron. 19. 2 ; *לֹא לְחֹרֵרֶשׁ* *he could not dispossess them*, Jud. 1. 19.

7. Both the Genitive of the subject and the Accusative of the object are found in connexion with the Inf. const., as *וַיְהִי אֶרֶץ אֲרָץ וְשָׁמַיִם* *in the day of Jehovah's making the earth and the heavens*, Gen. 2. 4 ; *יּוֹם עֲנֹת אָדָם נָשָׂא* *a day of a man's afflicting his soul*, Is. 58. 5 ; *בְּשִׁמְעַת הַמֶּלֶךְ* *in the king's hearing of the word of the man*, 1 Kings 13. 4 ; *בְּפִתְחוֹי אֶת-קְבְרוֹתֵיהֶם* *in my opening of your graves*, Ezek. 37. 13.

### § 165. Tenses.

1. 'As the Hebrew has but two tenses, viz. the Preter and the Future, it is evident that in order to express the various shades of meanings indicated in other languages by the Imperfect, Pluperfect,

Aorist, &c., they must have been used with a latitude of import peculiar to themselves. Accordingly we find the Preter employed,

(a) For the Perfect in its strict and appropriate use, as *מִי הֵגִיד לְךָ* *who has told thee?* Gen. 3. 11; *לָמָּה הָיָה יְרֵדָה* *why hast thou come down?* 1 Sam. 17. 28.

(b) For the Imperfect, or historic tense, as *בְּעֵת הַהִיא שָׁלַח* *at that time he sent*, 2 Kings 20. 12; *בָּרָא אֱלֹהִים* *God created*, Gen. 1. 1; *רַחֵל הָיְתָה יְפֵת־תָּאֵר* *Rachel was beautiful of form*, Gen. 29. 17.

(c) For the Pluperfect, as 'God ended his work עָשָׂה *which he had made*,' Gen. 2. 2; 'Jehovah *had not caused it to rain*,' v. 5; 'only the high place the people *had not removed*,' 2 Kings 15. 35.

(d) For the Present, especially in verbs signifying *quality*, as *גָּדֹל* *is great*, *קָטָן* *is small*, *חָכָם* *is wise*, or such actions as are *habitually* performed, as 'blessed is the man who *walketh not*, *לא עָמַד* *standeth not*, *לא יָשָׁב* *sitteth not*,' Ps. 1. 1; 'whoso mocketh the poor *reproacheth his Maker*,' Prov. 17. 5.

(e) For the Future, especially in predictions, protestations, and assurances, as 'the people who have walked in darkness *shall see* (lit. have seen) a great light,' Is. 9. 1; 'to thy seed *will I give* (lit. have I given) this land,' Gen. 15. 18; 'behold *אֲבָרְכְּךָ* *I will bless him* (lit. have blessed him),' Gen. 17. 20.

2. When the Preter is connected by the particle וְ with a preceding Future or Imperative, it conforms in signification to such preceding tense or mode, and must be rendered accordingly; thus, 'and it shall come to pass *וְאָמַר לָכֵן פָּרַעְזוּ וְאָמַר* *when Pharaoh shall call you and shall say*,' Gen. 46. 33; *וְדַבֵּר וְאָמַרְתָּ* *speak and say*, Lev. 27. 2. The Vav in such cases stands before the nominative to the verb, as *וְעֵינַי רְאִי* *and my eyes shall see*, Job 19. 27.

3. The Future, besides its appropriate office of indicating future time, serves also,

(a) To designate the present tense, as *לֹא יוּכַל* *he cannot*, Jer. 14. 9; *לֹא אֲדַע* *I know not*, 1 Kings 3. 7; *מַה־תִּבְקֹשׁ* *what seekest thou?* Gen. 37. 15; *בֶּן חָכָם יִשְׂמְחֵה אָב* *a wise son maketh a glad father*, Prov. 15. 20.

(b) The Future is employed where in English the various auxiliaries *may, can, might, could, would, should, &c.*, would naturally

occur, as *אִשֶּׁר לֹא תַעֲשֶׂינָהּ* *which ought not to be done*, Prov. 20. 9; 'God is not a man *יִרְכֹּז* *that he should lie*,' Num. 23. 19; *וְאִשְׁלַחְךָ* *that I might send thee away*, Gen. 31. 27.

(c) For the Optative, especially with the particle *נָא*, as *יִגְמֹרְנָא* *O that it might end*, Ps. 7. 10; *תָּשׁוּבְנָא* *O that it might return*, 1 Kings 17. 21; *מִי יִשְׁמְנֵנִי שֹׁפֵט* *who will constitute me judge?* i. e. *O that I were appointed judge*, 2 Sam. 15. 4.

(d) For the Imperfect, particularly in prohibitions, dehortations, positive precepts, &c., as *אַל תִּירָא* *fear not*, Gen. 46. 3; *לֹא תִרְצֹחַ* *thou shalt not kill*, Ex. 20. 13; *אַל תִּחַטֵּא* *do not sin*, Ps. 4. 5; *אַל תִּשְׁלַחְנִי* *cast me not away*, Ps. 51. 13; *אַתָּה יְיָ הוֹדוּ אֱלֹהֶיךָ תִירָא* *fear the Lord thy God*, Deut. 6. 13.

4. With *Vav conversive* the Future has the signification sometimes of the Past, and sometimes of the Present, as *וַיֹּאמֶר אֱלֹהִים* *and God said*, Gen. 1. 3; *וַיֵּשְׁבִי וַיֹּאבֶכְהָ וַיִּתְאַבֶּלֶח* *I sat down and wept and mourned*, Neh. 1. 4; *וַיַּבֵּחַ הַמֶּלֶךְ בְּכֹחַ וַיִּתְאַבֶּל* *behold the king weeps and mourns*, 2 Sam. 19. 2.

#### § 166. IMPERSONAL VERBS.

1. The third pers. masc. sing. often, and occasionally the fem. of both the Pret. and Fut. tenses is used impersonally, as *וַיִּהְיֶה* *and it happened*, *כִּי מֵר לִי* *it is bitter to me*, *לִי הָיָה לוֹ* *it was hot to him*, i. e. he was enraged, Ps. 18. 8; *אַל יִרַע בְּעֵינֶיךָ* *let it not be evil in thine eyes*, Gen. 21. 12; *וַיִּתְּצֵר לְדָוִד* *and it was grievous to David*, 1 Sam. 30. 6; 'a field upon which *לֹא יִמְטֵר* *it shall not rain*, Am. 4. 7; *הוּיָהּ* (pass.) *it was begun*, Gen. 4. 26.

2. An idiom of very frequent occurrence is the use of verbs with indefinite nominatives, requiring the supply of *אִישׁ aliquis, vir, viri*, or some such word in order to complete the sense, as *עָלֶיךָ קָרָא שְׁמָהּ* *therefore (one) called its name Babel*, Gen. 11. 9; *וַיֹּאמֶר לְיוֹסֵף* *and (one) told Joseph*, i. e. it was told, Gen. 48. 1; *לֹא מָצָא* *(one) found not a help meet for the man*, i. e. there was not found, Gen. 2. 20; *כַּאֲשֶׁר יִשְׁאַל בְּדִבְרֵי הָאֱלֹהִים* *as if (one) should inquire at the oracle of God*, 2 Sam. 16. 23; *וַיִּגְדִּירוּ* *and they told Saul*, i. e. certain men told, 1 Sam. 19. 21; *וְיִסְתַּף* *they shall add years to thy life*, i. e. years shall be added to thy life, Prov. 9. 11.

The usage in this case is strikingly analogous with that of *on* in French, *man* in German, and *λεγομεν* in Greek. See a parallel idiom in the Greek Testament, Luke 12. 20, and 16. 9.

### § 167. Peculiar idioms of Verbs.

1. *Use of הָיָה*. As the Hebrew is destitute of any word which properly signifies *to have*, that idea is expressed by הָיָה followed by לְ indicating the possessor, as לְעֶשְׂרִי הָיָה צֹאן *there was to a rich man a flock*, i. e. a rich man had a flock, 2 Sam. 12. 2; כִּי תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים *when two wives shall be to any man*, i. e. when any man shall have two wives, Deut. 21. 15; וְלֹא הָיָה מַיִם לְעֵדָה *and there was not water to the congregation*, i. e. the congregation had not water, Num. 20. 2.

2. The same verb followed by לְ often indicates the passing or conversion of the subject into a new state or condition, usually expressed in English by the word *be, became, be made, &c.*, as הָמָּה יִהְיוּ לִי לְעָם *they shall be to me for a people*, Jer. 31. 33; וְהָיָה לְבָשָׂר אֶחָד *and they shall become one flesh*, Gen. 2. 24; וַיְהִי לְמִסְכָּה בְּכַף *and it became a rod in his hand*, Ex. 4. 4; וַיְהִי לָדָם בַּיַּבֶּשֶׁת *and let them be blood on the dry land*, Ex. 4. 9.

3. The words קָם *to rise*, נָשָׂא *to lift up or raise*, פָּנָה *to turn*, and a few others, are often used pleonastically before other verbs, as וַיָּקָם וַיֵּלֶךְ *and he rose and went*; וַיִּשָּׂא עֵינָיו וַיֵּרָא *and he lifted up his eyes and saw*; וַיֵּפֶן וַיֵּצֵא *and he turned and went out*; וַיִּלָּחֶץ אֶת רַגְלָיו *and he lifted up his feet and went*.

4. Nouns derived from the same root with the verb are often added pleonastically, as וַיְדַבֵּר יַעֲקֹב נֶדֶר *and Jacob vowed a vow*, Gen. 28. 20; וַיִּבְכֶּה בְּכֵי גְדוֹל *he wept a great weeping*, Is. 38. 3; וַיִּתְרַד יִצְחָק *and Isaac trembled (with) a great trembling*, Gen. 27. 33.

5. *Constructio Pregnans*. This is a term applied to phrases which imply more than the words literally express, though there is no direct ellipsis, as מִקְרָנֵי רְמִים עֲנִיחָנִי *answer (and deliver) me from the horns of the unicorns*, Ps. 22. 22; לְאֶרֶץ הָעֹלָם מִשְׁכַּן שְׁמֶךָ *to the earth have they (cast down and) defiled thy tabernacle*, Ps. 74. 7; וַיַּחַפֵּן לֵוִי וַיִּתֵּן לֵוִי אֶלֶּהֶם לֵב אֲחֵר *and God changed (his heart and gave) to him another heart*, 1 Sam. 10. 9.

## § 168. PARTICIPLES.

1. Participles are used in Hebrew as nouns, as adjectives, and as verbs; and follow, according to the sense in which they are employed, the rules of these respective parts of speech. They are often used in a very unlimited sense, requiring, in rendering, the pronouns *whoso, whoever, he that, &c.*, to be supplied, as אָהַב מִדָּסָר אֹהֵב יָדָעַתּוּ *whoso loveth instruction loveth knowledge*, Prov. 12. 1; בָּטַח עַל יְהוָה *he that trusteth in the Lord*, shall be made fat, Prov. 28. 25.

2. In conjunction with the verb of existence (הָיָה) it forms an imperfect tense descriptive of continued action or condition, as מְחַזְקֵת אֲבִנֶר הָיָה *Abner was strengthening himself*, 2 Sam. 3. 6; וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט *and David was exercising judgment*, 2 Sam. 8. 15; וַיְהִי מְבָדִיל *and let it be dividing*, Gen. 1. 6.

3. Active participles, though they sometimes govern the accusative of their object like verbs, yet are more frequently put in regimen and govern the following noun in the genitive, as יוֹשְׁבֵי בֵיתְךָ *inhabiters of thy house*, Ps. 84. 5; רֹאֵי חֲמֻלְךָ *seers of the face of the king*, Est. 1. 14. So also מְשִׁיבַת נַפְשׁ *restorative of the soul*, מְחַכֵּמַת פֶּה *instructive of the simple*, Ps. 19. 8. In the following cases, though the participle be in regimen, the noun is properly in the case absolute, viz. נָשִׂי פָשַׁע *forgiven of (as to) transgression*, כְּסוּי חַטָּאת *covered of (as to) sin*, Ps. 32. 1; נִכְתָּ רַגְלֶיךָ *smitten of (as to) feet*, 2 Sam. 4. 4; כְּרִי בְגָדֶיךָ *rent of (as to) clothes*, 2 Sam. 13. 31; מְלֻמְדֵי מִלְחָמָה *instructed or skilled of (as to) war*, Cant. 3. 8.

4. The construct participle frequently governs its noun by the intervention of a preposition, as מְשִׁבֵּי מִי בַבֹּקֶר *who rise early in the morning*, Is. 5. 11; הֹלְכֵי עַל־דֶּרֶךְ *the walkers of upon the way*, i. e. those who go on the way, Judg. 5. 10.

5. Many passive participles, and those of intransitive verbs, instead of governing the following noun by means of a preposition, convert it into a genitive, and are themselves put in regimen, as יוֹצֵאת הַתְּבָרָה *goers out of the ark, for from the ark*, Gen. 9. 10; מִכָּה אֱלֹהִים *smitten of God, for by God*, Is. 53. 4; הִגְרֵת שָׂק *girded of sackcloth, for with sackcloth*, Joel 1. 8; שֹׁכְבֵי קֶבֶר *reposers of the sepulchre, for in the sepulchre*, Ps. 88. 6; בָּאֵי שַׁעַר עִירוֹ *enterers of the gate of his city, for into the gate*, Gen. 23. 10; יוֹרְדֵי בּוֹר *goers down of the pit, for into the pit*, Is. 38. 18.

6. In like manner they are constructed with a suffix pronoun, as בָּאִירָהּ *her comers*, for *those coming to her*, Prov. 2. 19 ; מְבֹרָכֵי *his blessed*, for *blessed of him*, מְקֻלָּלֵי *his cursed*, for *cursed of him*, Ps. 37. 22 ; קְרָאֶיהָ *her invited*, for *invited by her*.

§ 169. PARTICLES.

1. As nearly all the particles were originally nouns, it is not surprising to find them often employed in their primitive nominal character : thus the negative לֹא sometimes occurs as equivalent to *nihil, nothing*, as כִּי עַתָּה הָרִיתֶם לֹא *for now ye are nothing*, i. e. your consolations are of no avail. So the negative בְּלִי from בָּלָח *to wear out*, *to be reduced to nothing*, has frequently the force of *consumption, abolition, doing away*, especially when conjoined with a preposition, as עַד-בְּלִי יִרָח *even to the abolishing of the heavens*, i. e. to the time when the heavens shall be abolished. So with other particles, as בְּעוֹד יוֹמָם *in the duration of the day*, i. e. while it is yet day, Jer. 15. 9 ; בְּעוֹרִי *in my enduring*, i. e. while I live, Ps. 146. 2 ; בְּכָל-מְאֹדְךָ *with all thy might*, Deut. 6. 5 ; אֲנִי לְבַדִּי *I to my solitude*, i. e. I alone.

2. Adverbs thus standing as nouns take prepositions before them in the same manner as nouns, as אֶל-חֵנָם *gratis*, Ezek. 6. 10 ; בְּמֶחָאֵם *suddenly*, 2 Chron. 29. 36 ; כֹּכֹה *thus, so*, 1 Kings 22. 20 ; בְּכֹן *so*, Est. 4. 16.

3. Two negatives in Hebrew strengthen the negation, as חֲמֻבְלֵי אֵין קְבָרִים בְּמִצְרַיִם *because there were no graves at all in Egypt* ? Ex. 14. 11 ; אֵין כֶּסֶף לֹא מְחֻשָּׁב *silver was not at all regarded*, 1 Kings 10. 21. On the other hand, the negative is sometimes omitted in the latter clause of a sentence if inserted in a former, as יְהוָה אֵל-בְּתֻעָפָה הוֹכִיחֵנִי וּבְחֶמְאָה תִּפְסְרֵנִי *O Lord rebuke me not in thy wrath, and chasten me (not) in thy hot displeasure*, Ps. 38. 2 ; כִּי לֹא לְנִצָּח וְשֹׁכֵחַ אֶרְיוֹן תִּקְוָה עֲבָרִים *for the needy shall not always be forgotten, the expectation of the poor shall (not) perish forever*, Ps. 9. 19.

4. The particles לֹא and אֵין (אֵין) *not*, when used with כָּל *all* denote a universal negation, equivalent to *none, no one, no one at all*, as כָּל-אִישׁ לֹא יָשֹׁב בָּהֶן *every man shall not dwell therein*, i. e. no man. Jer. 51. 43, כָּל-עַם בְּלִי-טַעַם לֹא *the whole people shall not taste food*, i. e. not one of the whole people, 1 Sam. 14. 24 ; כָּל-אִישׁ לְרֹשׁ *to the poor man was not every thing*, i. e. the poor man had nothing, 2 Sam. 12. 3.



5. The repetition of an adverb denotes intensity, as *מְאֹד מְאֹד* *very much*, Gen. 7. 19; *מֵעַלָּה מֵעַלָּה* *higher and higher*, Deut. 28. 43; *מִטָּחָה מִטָּחָה* *lower and lower*, id.; *הִנֵּה הִנֵּה* *hither and thither*, 1 Kings 20. 40.

6. The preposition *בין* when it relates to the several particulars included in a noun plural, is placed in immediate connection with that noun, and is used but once, as *בין הַפְּזִירִים* *between the pieces*, Gen. 15. 17; *בין אֶחָיו* *among brethren*, Prov. 6. 19; but when it relates to two distinct nouns then the particle must be repeated before each of the nouns, as *בין הָאוֹר וּבין הַחֹשֶׁךְ* *between the light and between the darkness*, Gen. 1. 4, or *בין* is placed before the first noun, and the second receives the prefix *ל*, as *בין מַיִם לַמַּיִם* *between the waters and the waters*, Gen. 1. 6; *בין־דָּם לְדָם* *between blood and blood*, Deut. 17. 8.

## APPENDIX I.

## THE INVESTIGATION OF THE ROOT.

An accurate acquaintance with the structure of the different classes of verbs will generally discover the root. The difficulties are mostly confined to the more anomalous forms of the verbs, particularly those in which the letters ו and נ are assimilated, and to the nouns, which in the best Lexicons are inserted in etymological instead of alphabetical order. The following remarks may be of service.

1. If when the prefixes, suffixes, heemantiv, and paragogic letters, &c., are rejected, *three* letters remain, they commonly constitute the root.

2. If but *two* letters remain, the root may generally be found by prefixing ו or נ, inserting ו or י, doubling the last letter, or adding ה to the end. Which of these methods is to be taken it may not, in many cases, be easy for the learner to determine, but he will be assisted by recollecting, (1) That if the first has a dagesh its root commonly begins with נ, as נָשָׂא, (רָשָׂא), R. נָשָׂא, נָשָׂא, R. נָשָׂא, נָשָׂא, R. נָשָׂא, נָשָׂא, or with ו, as וָצַח (מָצַח), R. וָצַח. In one verb נָחַץ, נָחַץ, &c., the first radical is ח, נָחַץ. (2) If the second has a dagesh, the dageshed letter is to be doubled, as סָבַב R. סָבַב. (3) If neither of the letters has a dagesh, ו is to be inserted, as קָמַץ R. קָמַץ.

3. When only one radical letter remains the root will usually be found by adding נ to the beginning, and ה to the end, as מָשָׂח R. מָשָׂח.

4. The roots of most words beginning with מו, מו, &c. have ו for their first radical, as מוֹשֵׁב R. מוֹשֵׁב, מוֹרֵחַ R. מוֹרֵחַ.

5. Nouns which end in ו or ון are commonly derived from verbs ending in ה, as פָּרַח R. פָּרַח, דָּוָן R. דָּוָן.

## APPENDIX II.

## THE MASORA, AND MASORETIC APPURTENANCES TO THE SACRED TEXT.

The word *Masora* (pron. Masôra) is of doubtful origin. It occurs in Rabbinical Hebrew, under the threefold form מִסְוֶרָה, מִסְוֶרָה, מִסְוֶרָה. By some it is referred to the root מָסַר *to bind, fasten, or confine with bonds*. If this be admitted, the true form of the original word is מִמְסְוֶרָה, of which מִסְוֶרָה occurring Ezek. 20. 37, 'I will cause you to pass under the rod, and will bring you into the *bond* (מִסְוֶרָה) of the covenant,' is merely a contraction. The signification of מִסְוֶרָה is *an enclosure, a place of confinement or custody*, and in this application imports a *fence, hedge, or enclosure*, built around the Law to guard it from wilful or accidental corruption, and to preserve its integrity unimpaired in the slightest particular.

Others again maintain that the term is derived from מָסַר *tradere, to deliver from hand to hand*, and from thence *to teach*, Num. 31. 5, 'So there were *delivered* (וַיִּמְסְרוּ) out of the thousands of Israel a thousand of every tribe.' Ver. 16, 'These *caused* the children of Israel *to commit trespass* (וַיְהִי לְמַסֵּר מַעַל) *were* (a cause) *to teach rebellion*,' the only two places in the Bible in which the word occurs. Traced to this origin, the term *Masora* is equivalent to *tradition*, and the object of its authors was to *deliver down* to posterity the incorrupt and authentic Scriptures as they had received them from their fathers.

We may then define the *Masora* to be a collection of critical remarks by the ancient Jewish doctors, originally contained in separate books, but afterwards appended to the sacred text, treating of its verses, words, letters, vowel-points, and accents, and designed to secure more effectually its preservation in a pure and unadulterated state. These annotations, of which the true authors and dates are equally unknown, are inserted in Buxtorf's and Bomberg's editions of the Heb. Bible, partly in immediate connection with the text and partly at the close of each of the several books.

The subject-matter about which the *Masora* is more especially conversant is, (1) The verses, words, letters, vowels, and accents of the Heb. text, and (2) The *Qeri* and *Kethiv*, or various readings.

In regard to the *Verses*, the *Masorites* have numbered all in each book and section; placing the amount at the end of every one in numeral letters, or in some symbolical word formed out of them; and marking also the middle verse of every book. They have noted, moreover, how many times and in what instances the same verse was repeated, how many begin with such and such letters, and various other trifling particulars of the same kind, which serve only to show to what extent mere laborious puerilities may be mistaken for enlightened criticism.

As to *Words*, they distinguish those that are fully from those that are defectively written, noting particularly the former class, which is of less frequent occurrence: e. g. in Gen. 1. 12, they remark, that *וַיִּפְּחַח* *produced* occurs twice with the Vav inserted, as here; that *וַיִּצְרָר* *formed*, Gen. 2. 7, occurs only in this place with two Yods instead of one; that *יִסְבְּבֵנִי* *encompassed*, Jon. 2. 4, 6, occurs in this form defectively written instead of *יִסְבְּבֵנִי* nine times; and so of innumerable other words. They indicate, moreover, how often particular words occur in the beginning, middle, or end of verses, and in some cases how often certain words are met with in the whole Bible.

As to *Letters*, they paid a particular attention to their number, situation, and size; indicating those which appeared in larger character than the rest of the word, as *אֶחָד* and *שִׁמְעֵל* Deut. 6. 4, of which there are about thirty instances in the entire Scriptures, and those also that are less than the usual size, of which there are about the same number, as *בְּהַבְרֵאֵם* Gen. 2. 4. Besides these, usually termed the *literæ majusculæ* and *minusculæ*, they noted such as were *inverted* (*inversæ*), as *בְּיָסֵף* Num. 10. 35, and such as were *suspended* (*suspensæ*), as *הַיָּעַר* Ps. 80. 14. In all these cases the Masorites found deep mysteries couched under these various irregularities, the trifling character of which will excuse the recital of them.

In respect to the *Vowel-points*, they specified any remarkable peculiarity; as for instance in the word *לֵאמֹר* Gen. 1. 5, they remark, that the Lamed occurs seven times with Kamets, lest the reader should suppose it was so pointed by mistake for *לֵ*, of which there are thirteen instances in the Heb. Bible. So in regard to *וַיִּסְרַב* Jon. 1. 6, they observe that the word appears in all fifty times with final Pattah.—These may serve as specimens of their labors in this department.

As to the *Accents*, the following may serve as a sample of the Masoretic annotations. The word בֶּן *son*, they observe, always has Tseri when marked by the tone-accent, but before Maqqeph, which throws off the tone, it takes Segol. This is the general rule; but the *Masora* points out seventy instances where בֶּן has Segol, though bearing the tone, and four where it retains Tseri, even before Maqqeph.

For fuller information on the manner in which the above subjects are treated in the *Masora*, see Buxtorf's *Tiberias*, Carpzovius's *Critica Sacra*, and Leusden's *Philologus Hebræus*.

### *Qeri and Kethiv.*

These are terms applied by way of contradistinction to the textual and marginal readings of particular words. The term *Kethiv* (Heb. כְּתִיב *written*, from כָּתַב *to write*) is applied to the former, and *Qeri* (Heb. קָרָא *read*, from קָרָא *to read*) to the latter. These various readings, according to Elias Levita, amount in all to between 800 and 1000. The fact of a various reading is indicated by a small circle or star over the word in the text. Thus Ps. 74. 11, the word הִרְקָה is marked in the text by a circle pointing to the margin, where we find the reading הִרְקָה given. The marginal word is generally accompanied by the unpointed word קרי *read* written out full, or by the letter 'ק', a contraction for קרי. Where an entire word is omitted in the text its appropriate vowel points remain with a small circle or star over them, indicating that it is supplied in the margin. Thus Judg. 20. 13, we find the text written וְלֹא אָבֹד בְּהִרְמֵךְ לְשִׁמְעֵי *but—of Benjamin would not hearken*, while the margin supplies the lacking word בְּנֵי *sons—'but the sons of Benjamin would not hearken.'* In such cases the words וְלֹא כְתִיב קָרָא *read but not written* accompany the marginal reading. Where the word was conceived by the Masorites to be superfluous in the text it is left unpointed; as Ezek. 48. 16, חֹמֶשׁ חֹמֶשׁ מֵאוֹת וְאַרְבַּעֶת אֶלְפִּים *four thousand and five (five) hundred.* This is called וְלֹא קָרָא כְתִיב *written but not read.*

### *Abbreviations.*

In some editions of the Hebrew Bible we meet with numerous marginal abbreviations, such as א"ב, ב"ב, ג"ב, &c., apparently indicating different readings. Such in fact is their use. They point out the differences in the vowels, accents, &c., in the different

copies. Thus Ps. 1. 1. (Frey's Ed.) we find on the margin אֲשֶׁרִי נ"א i. e. other copies read אֲשֶׁרִי (instead of אֲשֶׁרִי), where נ"א is a contraction for נֶכַח אֲחֵר another copy. In other cases they stand for the names of individuals of high repute in the Jewish schools who have proposed different readings, as בֶּן נַפְתָּלִי ב"נ for Ben Naphtali, i. e. son of Naphtali, אֲשֶׁר ב"א for Ben Asher, i. e. son of Asher, &c. The contractions are generally formed of the initials of the several words represented. On this subject Buxtorf's *Treatise De Abbreviaturis* may be consulted.

### *Extraordinary Points.*

A few cases occur of words anomalously pointed, as וַיִּשְׁתַּחֲוֶה Gen. 33. 4. This peculiarity probably originated in the conceit of some mysterious or specially emphatic signification couched under such words.

### *Pisqâ (פִּסְקָא).*

This term, signifying separation, is applied to the open space sometimes left in the middle of the line, an instance of which occurs Gen. 35. 22, where a space of nearly the length of a line comes in between the words וַיִּדְבַּק and יִשְׂרָאֵל.

### *Sectional Divisions.*

It is supposed that the sacred text was not originally distinguished by any artificial divisions of chapters, sections, or verses, but that at comparatively a late period, perhaps in the time of Ezra, the Pentateuch, in order that it might be publicly read through in the Sabbaths of a year, was divided into fifty-four sections, termed *greater sections*. These sections are indicated by three large P's, פ פ פ, or by three Sameks, ס ס ס, and are termed *Parashas*, or (Heb. פִּרְשָׁה, pl. פִּרְשֹׁתַּי) *Parashoth, separation, section, division*, from Chal. פָּרַשׁ to distinguish, divide, discriminate). Each of these larger sections is further denoted by its first, or first important, word, which serves as a title to it. Thus the title of the first Parasha in Genesis is בְּרֵאשִׁית in the beginning, the word with which it begins; that of the second, Gen. 6. 9, נֹחַ Noah; that of the third, Gen. 12. 1, לְךָ-לְךָ go for thyself, &c. These titles are generally written as a running caption at the head of the page immediately after the title of the book. Of the Parashas there are 12 in Genesis, 11 in Exodus, 10

in Leviticus, 10 in Numbers, and 11 in Deuteronomy, making 54 in all. It is probable that the Heb. names of the books of the Pentateuch, viz. *בְּרֵאשִׁית*, *שְׁמֹת*, *וַיִּקְרָא*, *בְּמִדְבָּר*, *דְּבָרִים* were originally the titles of the sections or Parashas with which they coincide.

These larger sections were again divided into smaller partitions denoted by *פ* the first letter of *פְּתוּחָה* *open*, i. e. those which begin from the beginning of a line, and *ס* the first letter of *סְתוּמָה* *close*, or *סְמוּכָה* *conjoined*, i. e. such as commence in the midst of a line, separated from the foregoing by the space only of three or four words. In the printed copies, however, *פ* is often found in the close sections and *ס* sometimes in the open ones, and both might be safely omitted altogether. It is only out of deference to Jewish custom and prejudice that they are retained.

In designating the larger sections the triple Samek *ס ס ס* is used instead of *ס ס ס* wherever the section would otherwise have been *close* and denoted by *ס*. They are the first letters of the word *סֵדֶר* *order* or *rank*.

The divisions in the Prophets corresponding to the Parashas in the Law, are termed *Haphtaroth* *הַפְּטוּרוֹת* *dismissions*, from *פָּטַר* to *dismiss*, implying that when the due portion was read the people were to be *dismissed* from the synagogue. Hence the reader of the section for the day was called *הַמְפַּטֵּר* *the dismitter*.

The last and minor division of the Hebrew Scriptures is into *verses*. These are called by the Jews *Pesugim* (Heb. *פְּסוּגִים*, pl. *פְּסוּגִים* *cessations*, from *פָּסַק* to *cease*). They are denoted in the original text by two large points at the end (;) called *Soph-Pasug*, i. e. *the end of the verse*; as *לְרֹשׁ אֶת־יְהוָה* ; *to seek the Lord*. It is invariably accompanied by the accent *Silluq* (.) placed under one of the three last letters of the verse. See § 15. I, 1, a, b, 1. § 17. 2, g, 2, note.

## APPENDIX III.

## GRAMMATICAL ANALYSIS OF GEN. I.

V. 1. בְּרֵאשִׁית, prefix preposition with dagesh lene § 146. 1, 2, *a*. 12. 9, *b*. בְּרֵאשִׁית § 124. 2, from בְּרֵא, verb א"ב from בְּרֵא § 91; dag. len. in ב § 12. 9, *b*.—אֵלֹהִים, fr. sing. אֱלֹהִים § 125. 2, also 9, *c*. § 157. 2.—אֵת, a sign of the accusative § 156. 5.—חֲשֵׁמִים, fr. חֲשָׁמִים (dual form) with the article הָ § 126. 3. 29. 1, 2. 12. 1, 2; for the tone § 21. 7, *c*.—אֵת, אֵת as above, and pref. or conjunction וְ § 147. 1.—הָאָרֶץ, fr. segolate noun אָרֶץ § 118. 1; for Kamets (־) under א § 29. 5. § 22. 2, *a*, *b*; for the article הָ (for הַ) § 29. 2.

V. 2. הָאָרֶץ, as above, with pref. וְ as above.—הָיָה 3 pers. fem. sing. pret. Kal from הָיָה verb ה"י § 95. 1, with the Paradigm; for Metheg under הָ (הַ) § 17. 1, *b*.—הָיָה, seg. n. § 118. 3, *c*; הָ without dag. len. § 12. 9, *b*.—רְבוּרָה, fr. רְבוּרָה seg. noun § 118. 3, *c*; for pref. וְ § 147. 1, *b*.—וְחֹשֶׁךְ (pron. *vehoshék*), with pref. וְ § 147. 1, and חֹשֶׁךְ seg. n. § 118. 1, 3, *a*.—עַל־, preposition, joined to the word following by *Maqqeph*, for which see § 16.—פְּנֵי, const. masc. plur. of פָּנִים § 127. 3, *d*; dag. len. in פָּ § 12. 9, *b*.—הָיָה, fr. the same; dag. len. omit. in הָ § 12. 9, *b*.—רְדִיתָ, fr. n. רִידָה, and pref. וְ as above; for Patah under הָ § 11. 127. 1.—אֵלֹהִים, as above.—מְרִחֶהָ, part. fem. Piel (§ 36. 3, *b*.) fr. רָחַק verb ע gutt. § 61. 25. 8; for fem. term. הָ (which agrees with רִידָה) § 36. 4.—חֲמִים, fr. n. חֲמִים with art. הָ as above; for (־) under מָ § 22. 2, *a*.

V. 3. וַיֵּאמֶר, fr. וַיֵּאמֶר v. א"א, 3 fut. Kal with וְ conv. § 54. 1, 2. § 35. III, 1, 2; for וְ (instead of ..) under מָ § 21. 8, *a*.—יָהִי 3 masc. fut. apocopated K. fr. הָיָה v. ה"י § 96. 3, *d*. § 95. 3.—אִוֵּר, n. fr. the same.—וַיֵּרָא, see וַיֵּרָא and וַיֵּאמֶר above; for dag. forte omitted in first י § 35. III, 1.

V. 4. וַיֵּרָא, fut. apoc. K. fr. וַיֵּרָא v. ה"י § 96. 3, *a*, *c*; also § 96. 3.—אֵת, see אֵת above; for (־) und. א § 16. 1, 2, 3. 156. 5.—וַיֵּרָא, fr. אִוֵּר as above; for הָ § 29. 2.—כִּי, conj. *that*, dag. len. in כִּי, Lexicon.—וַיֵּבֶל־לְ, fut. apoc. Hiph. fr. בָּדַל § 35. II, 1, *a*; for וְ conv. see above; for dag. len. in וְ § 12. 9, *a*.—בֵּין, prep., with dag. len. in בֵּין.—וַיֵּבֶל־לְ, for pref. וְ instead of וְ § 147. 1, *d*.—וַיֵּרָא, fr. חֹשֶׁךְ as above, with the art. הָ § 29. 3.



V. 5. **וַיִּקְרָא**, fut. K. fr. **קרא** v. ל"א § 91; for **ו** conv. see above. — **לְאֹרֶךְ**, fr. n. **אור** as above; for pref. **ל** § 146. 2, *d*. § 29. 4. — **וְיָחִידֶךָ**, fr. **יחיד** as ab., with pref. **ו** (§ 147. 1.) and **ל** § 29. 4 and 3. 146. 2, *d*. — **לְיָלֶחֶד**, n. fr. **לחל** with **ח** par. § 150; for (,) under the first **ל** § 22. 2, *a*. — **עָרְבָה**, seg. n. § 118. 1. — **בְּקָרָה**, seg. n., dag. len. omitted in **ב** § 12. 9, *b*. — **אָחֶרָה**, § 138. 1.

V. 6. **וַיִּקְרָע**, n. fr. **קרא** § 119. *e*; Pat. furt. und. **ע** § 11. — **בְּהוֹרֶךְ**, fr. seg. n. **הוֹרֶךְ** § 118. *d*; § 127. 3, *f*; pref. **ב** § 146. 1, 2, *a*. — **וַיִּדְרֶה**, fr. **דראה** v. ל"ח as ab.; for the pref. **ו** (for **ו**) § 147. 1, *c*. — **מִבְּדִירֶל** (for **מִחֲבִירֶל**), part. Hiph. fr. **בדל** § 46. 36. 3, *b*. 26. 2; dag. len. in **ד**. — **לְמִמְרָם**, fr. **מירם**; for (,) under pref. **ל** § 146. 2, *e*; for (,) under **מ** § 22. 2, *a*.

V. 7. **וַיַּעַשׂ**, fut. apoc. K. fr. **עשה** v. ל"ח § 96. 3, *a*. § 95. 3; **ו** conv. see ab. — **וַיִּקְרָע**, for **ו** (inst. of **ו**) see v. 1, **וַיִּקְרָע**; for **ע** § 11. — **אֲשֶׁר**, § 30. III. — **מִתַּחַת**, fr. **תחת**, and **מ** (for **מ**) § 146. 2, *g*. § 12. 1, 4. — **לְקִרְבִּיעַ**, for pref. **ל** § 29. 2, 4. 146. 2, *d*. — **מֵעַל**, fr. **על** as ab., and **מ** (for **מ**) § 146. 2, *g*. — **וַיִּהְיֶה־כֵּן**, see ab.; **כֵּן** part.; **כ** without dag. len. § 12. 9, *b*.

V. 8. **שָׁמַרְם**, see ab.; for **מ** § 22. 2, *a*. — **שָׁמַרְם**, fr. **שמרם** § 138. 1, *b*. § 139. 1.

V. 9. **וַיִּקְרָא**, fut. Niph. fr. **קרא** § 95, Par.; § 40. 2. § 39. 1. — **אֶל־**, prep.; for **מא** (§ 16. — **מִקְוֶה**, n., Lex. — **וַיִּתְרַאֲחֶהּ**, 3 fem. fut. Niph. with pref. **ו** fr. **ראח** § 53. 2. — **וַיִּבְשָׁה**, fr. **יבשה** n. with art. **ה** § 29. 1, 2.

V. 10. **וַיִּבְשָׁה**, with pref. **ל** which ex. the art. § 29. 4. 146. 2, *d*. — **וַיִּלְמְתֶנּוּ**, masc. sing. const. fr. **מקנה** § 124. 2, (2). 127. 3, *c*; for **ו** and **ל** pref. § 147. 1, *d*. 146. 2, *a*. — **וַיִּמְרָם**, masc. pl. of **מרם**, dag. f. in **מ**.

V. 11. **וַיִּתְשָׁא**, 3 fut. fem. apoc. Hiph. fr. **תשא** v. ל"א § 35. II, 1, *a*, *d*. — **וַיִּשָּׁב**, seg. n. § 118. 1, 3, *a*. — **עָשָׂב**, seg. n. — **מִזְרִיעַ**, part. Hiph. fr. **זרע** v. **ל** gutt. § 36. *b*. 64. *b*, with Par., also § 11. — **וַיִּזְרַע**, seg. n. — **עָץ**, n. const. § 127. 1. — **פָּרִי**, seg. n. § 118. 3, *c*. — **עָשָׂה**, act. part. K. from **עשה** § 95. 2, (*e*), with Parad. — **פָּרִי**, for dag. forte in **פ** § 12. 6. — **לְמִינֵהוּ** fr. n. **מין** § 118. 2, *d*. with pref. **ל**, and suff. **ו** § 133. 2, *a*, with Parad. — **וַיִּזְרַע**, fr. **זרע** as above, and suff. pron. **ו** § 118. 2. 133. 2, *c*. — **בּוֹ**, pref. **ב** and suff. **ו** § 152. 1. 153.

V. 12. **וַיִּתְחַאֲצֶהָ**, 3 fem. sing. apoc. Hiph. fr. **תחא** v. ל"א § 35. II, 1, *d*. 70. 1, *c*, with Par.; **ו** conv. — **לְמִינֵהוּ**, fr. **מין** as ab.; for suff. **ו** (for **ו**) § 133. 2, *f*. — **עָשָׂה־פָּרִי**, see above.

V. 13. **שָׁלִישִׁי**, § 139. 1. 138. 1.

V. 14. **מִמְרָם** (for **מִמְרָם** § 6, Remarks 4, 5), fem. pl. n. fr. **מירם** § 125. 3; for **מ** § 27. 1, 8. § 162. 1, *b*. — **בְּקִרְבִּיעַ**, const. n. fr. **קירע** as

ab., *א* pref. § 146. 2, *ב*, also § 27. 8.—*לְחַבְדִּיל*, inf. const. Hiph. fr. *חַבְדִּיל* § 45. 1, 2, with Par.; dag. len. in *ד*, *ל* pref.—*יַבְיֵר*, above.—*חַפְרָלָה* (as v. 5.) with the art.—*יַחְיֶה* (fr. v. *יָחַי*), § 95. 1, with Par.; *י* conv. pret. § 35. V, 1.—*לְאֹחֹת* (for *לְאֹחֹת* § 6, Rem. 4, 5), fem. pl. n. fr. *אֹחַ*, with pref. *ל*.—*יִלְמְדוּ*, pl. masc. (§ 125. 2.) fr. *מִלְדָּה*, with *ו* and *ל* pref. §§ 147. 1, *d*. 146. 2, *a*.—*יִלְמְדוּ*, pl. m. fr. *יָלַד* § 125. 5.—*יִשְׁנִים*, plur. masc. of *שָׁנָה* fem., §§ 124. 3. 125. 4.

V. 15. *לְמֹאדָה*, as above; for *ל* (inst. of *ל*) § 146. 2, *b*.—*אֹרִי* (§§ 32. 3, 4, *e*. 37. 1.) § 80, with Par.; pref. *ל*.

V. 16. *יָעֵשׂ*, as ab.—*שָׁנִי*, § 138. 1, with Rem. *b*, also § 141. 1.—*הַגְּדֹלִים*, masc. plur. adj. fr. *גָּדוֹל* with art. *ה*; § 160. 1; for *א* (instead of *א*) § 27. 1, 6, 8.—*הַמְּאֹרֶת הַגְּדֹלִים*, fr. *מְאֹרֶת* and *גָּדוֹל* as ab., with the art.—*לְמִשְׁלָה*, n. sing. fem. const. fr. *מִשְׁלָה*, with pref. *ל*; for *ה*. § 132.—*הַקָּטָן*, fr. *קָטָן* with art.—*הַיָּלֵלִי*, fr. *יָלַד*, *ה* parag. § 150. *ח* art.—*הַבּוֹכִים*, plur. masc. from *בָּכָה*.

V. 17. *יִהְיֶה*, fut. K. with *י* conv. fr. *יָהָה* v. *פִּי* § 66. 1, with Par.; 67. 2.—*אֹתָם*, fr. *אָתָּה*, with suff. *ם*, § 153.—*הַשְּׂמֵרָה*, §§ 126. 3. 22. 2, *a*.—*לְהַאֲרִי*, as above.

V. 18. *יִלְמַשׁ*, inf. const. fr. *מָשַׁל* § 33. 2, also § 38; for *ל* pref. § 146. 2, *b*; *י* pref. conjunc.—*בְּיָדָם*, fr. *יָדָה*, §§ 29. 4. 146. 2, *d*.—*וַיְבָרֶכְהָ*, fr. *בָּרַךְ*, with parag. *ח*, §§ 29. 4. 146. 2, *d*; for pref. *ו* see above.—*יִלְחַבְדִּיל*, for *ו* see preceding word; *לְחַבְדִּיל* as above.

V. 19. *יִרְבֶּעִי*, § 139.

V. 20. *יִשְׁרָצוּ*, 3 m. plur. K. fr. *שָׂרַץ*.—*שָׂרָץ*, seg. n.—*נָקֵשׁ*, seg. n. *חִיָּה*, fem. adj. of *חַי*, fr. *חַיִּי* (v. *ע* doubled); for dag. forte § 12. 2, 4.—*עֹדָה*, Lex.—*יְעֹשֶׂהָ*, 3 fut. Piel fr. *עָשָׂה* (§ 32. 3, 4, *e*), § 80. 4, with Parad.—*עַל-פָּנֶי* as above.

V. 21. *יִבְרָא*, fut. K. fr. *בָּרָא*.—*חַתֻּנִּים* (§ 125. 2.), fr. *חֲתָן*.—*כֵּל־* (fr. *כֵּל*), § 19. 1, *b*. § 16. 1, 2, 3.—*חַתֻּיָּה*, as ab., with the art., § 29. 3.—*חֲרָמָה*, act. part. fem. K. fr. *רָמַשׁ* § 36. 1-4; for art. *ח* and its punctuation §§ 155. 2. 29. 2.—*שָׂרָץ*, fr. *שָׂרַץ* § 38.—*לְמִינֵהֶם* (quasi for *לְמִינֵיהֶם*), fr. n. *מִין*, and *ל* pref. as ab., suff. *ם* § 134. 4; also Parad. § 133.—*כֵּל־*, as above.—*בְּנָה*, Lex.

V. 22. *יִרְבֶּהָ*, fut. Pi. fr. *רָבָה* with *י* conv. §§ 59. 61. 35. III, 1. 21. 8, *a*.—*לְאֶמֶר* (for *לְאֶמֶר*), inf. const. K. fr. *אָמַר* (as ab.), §§ 54. 2. 26. 2. 146. 2, *c*.—*פָּרוּ*, 2 masc. imp. K. fr. *פָּרָה* § 95. 1, with Par.—*יִרְבּוּ*, fr. *רָבָה*, same form as the preceding word, *ו* (for *ו*) conj. see above.—*וּמִלְאָה*, 2 masc. imp. K. fr. *מָלָא* (? *מָלָא*), § 37. 1, 2. § 38.—*בְּיָמֵי*, see *יָמֵי* above; pref. *ב* § 29. 4.—*יָרֵב*, fut. apoc. K. fr. *רָבָה*,

§ 96. 3, with *a*. § 35. II, 1, *c*.—בְּאַרְץ, fr. אָרֶץ as above, pref. בְּ excludes the article.

V. 23. חֲמִישִׁי, § 139.

V. 24. תוֹצֵא, see תוֹצֵא above.—לְמִינָהּ, fr. מִיָּן, with pref. לְ as ab.; for הָ, suff. § 133, with Parad.—בְּחִמָּה, Lex.—וְרָמֶשׁ seg. n.; for pref. וְ (for וּ) § 147. 1, *b*.—חֲרִיתוֹ (for חֲרִית) fr. חֲרִית as above; for וּ parag. § 134. 7; for dag. forte omitted in וּ § 9. 7.

V. 25. חֲרִית, fem. const. of חֲרִית, see above.—חֲבִיבָהּ, from חֲבִיבָהּ with the article.

V. 26. נִשְׁעָה, 1 pers. plur. fut. Kal, fr. עָשָׂה, v. שׁ gutt. and חִי', § 52. 3. 95. also § 53.—אָדָם, Lex.—בְּצִלְמִנוֹ, fr. צֶלֶם, seg. n.; נוֹ suff. § 133, with Parad.—בְּדַמִּיתוֹ, fr. דָּמָה (§ 124. 2), Root דָּמָה; suff. נוֹ as above; for pref. בְּ § 146. 1, 2, with *b*; for dag. len. in בְּ § 12. 9. *b*.—וְרִדְדוּ, 3 plur. fut. K. fr. רָדָה § 95. 1, with Parad.; וְ conj.—בְּרִיגָה, const. (§ 127. 3, *b*) fr. רִיגָה fem. n. § 129, FEMININE; for the omission of dag. len. in בְּ and גְ § 12. 9, *b*, 10, *a*, *b*.—וְרָעוּתָּ, וְרָעוּתָּ as above; pref. וְ § 147. 1, *d*.—וּבְחִמָּהּ, וּבְחִמָּהּ as above, בְּ pref. excludes the art. as above; וּ as above.—וּבְרָכָה, fr. בָּרַךְ as above.—וְרָמֶשׁ, act. part. K. fr. רָמַשׁ § 36. 1–3, with *a*; for וּ § 29. 2, also § 155. 2.

V. 27. בְּצִלְמִנוֹ, וּ suff. § 133, with Par., צֶלֶם as above.—אֲרוֹן, § 152. 3, with § 153.—וְזָכָר וְנִקְבָּהּ, both nouns; for pref. וּ, above.—אֲרוֹן, as above.

V. 28. וְרִבְבוּ וּמִלְאוּ, § 152. 1, 5. § 153.—אֲרוֹן, as above.—וְרִבְבוּ (for וְרִבְבוּ § 6. 4, 5), 2 masc. imp. K. fr. רָבַשׁ; for suff. וּ § 105. 1, 2. § 109. 1, with Note.—וְרִדְדוּ, 2 masc. imp. K. fr. רָדָה (as above) with pref. וּ. בְּרִיגָה, as above; for dag. len. § 12. 9, *b*.—וְרָמֶשׁ, as above.

V. 29. חֲרִיתוֹ, § 154. 1. נְחִיתִי, 1 sing. pret. K. fr. נָחַץ v. חָץ § 38. 1, *a*.—לְכָם, § 152. 5. 153.—אֲחִי-בְּלִעְשָׁב, § 16. 1, 2.—וְרָע, act. part. K. § 36. 1, 3, *a*; for וּ § 11. 1.—וְרָע as above.—בֹּרֶךְ as above.—פָּרִי, dag. len. omitted in בְּ § 12. 9, *b*.—וְרָע (same as וְרָע above), § 22. 2, *a*, *b*.—וְרָדָה, 3 fut. K. fr. חָרָה (as above) § 95, Parad.—לְאִמָּהּ (§ 19. 1, *a*, *b*), fem. n. fr. אָמָה § 27. 1, 4, 5, 14.

V. 30. וְלִכְלֵ-כֵל, (כֵּל) as above, with וְ and לְ prefixes, as ab.—וְרָמֶשׁ, act. part. K. as above.—רָרֶק, seg. n. used as an adjec.—סוֹבֵב, Lex.—מְאֹד, § 136. 2, *a*.—חֲשִׁשִׁי, § 139.







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